

# VILLAGE UPLIFT IN INDIA

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WITH A FOREWORD BY

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*Any profits from the sale of this book will be credited  
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To

I. G. B.



## CONTENTS.

	Page.
Introduction.	1
✓ I.—Outline of Gurgaon Propaganda Programme	1
II.—The Gurgaon School of Rural Economy and Village Guides ...	...      ...      35
✓ III.—The Development of the District	45
IV.—Female and Infant Welfare and Uplift	...      79
V.—The School of Domestic Economy	...      87
VI.—The present position in regard to female uplift work ...	...      ...      93
VII.—Organisation	...      99
VIII.—A Dream	...      103
IX.—A Paper on Rural Education...	...      115
X.—Plague	...      143

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## APPENDICES.

I.—Palwal Show Programme (abridged)	...      159
II.—Suggested Ploughing Rules	...      175
III.—Some Tangible Results...	...      181
IV.—Samples of Uplift Propaganda	...      184



## FOREWORD.

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It has sometimes been said that the Indian Government has at different times, and in different ways, and with varying degrees of success, attacked almost every problem except the one which is the most important of all, namely, the improvement of the conditions of rural life. That is not entirely true, for we have indirectly done much to improve those conditions, by the general spread of education, by the stimulus given to the Co-operative movement, and by the work of our Health and Agricultural departments, which if now only at the beginning of their career, have already done much for the welfare of the villager. But the charge is to this extent true, that we have never made a direct and a concerted attack on this problem ; we have never deliberately attempted to effect that change in the psychology of the peasant, and in his social and personal habits without which it is impossible materially to improve his conditions of life. The reason did not lie entirely in the immensity of the task. It was obvious that we should have to encounter an enormous dead-weight of conservatism and apathy ; there were many who not unreasonably feared the result of preaching to the villager that discontent with his own conditions of life which was necessary to their improvement ; and not many of us, to tell the final truth, have had the missionary spirit necessary for the enterprise. For the villager has the keen instincts

of a man who lives very close to nature; he will not be persuaded by those whom he has not learnt to trust, charm them never so wisely, and he will not trust those who do not seem prepared to put aside all other claims and considerations, in order to live with him, to learn his troubles, and to support him through them.

Gurgaon has been the pioneer in a movement which can at least claim the merit of making a direct attack on this problem. Its authors would be the first to admit that at the moment it is in the stage of experiment, and has been able to touch only certain aspects of village life; but this may be taken for certain, that it has already achieved valuable and encouraging results. Other districts of the Punjab have begun to show an interest in the movement, and I welcome this record of the objects at which it has aimed, and the methods it has adopted. On one point there will be no difference of opinion. Those who follow in the same field may improve on the methods chosen; but they will not easily match the fine spirit of enthusiasm which has been manifest in those who have initiated the movement in Gurgaon.

W. M. HAILEY,  
*Governor, Punjab.*

**GOVERNMENT HOUSE,**  
**LAHORE:**  
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## **INTRODUCTION.**

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This book does not pretend to be either a description of or a panacea for all the ills of rural India. It tries to describe the conditions of one district, the remedies devised for them and the machinery evolved to put these remedies into operation.

These notes, for the book is nothing but a collection of notes, were written for Gurgaon district, a very poor and backward area adjoining the Province of Delhi, and are the result of six years' intensive study of rural conditions and the remedies suggested are all being tried on a larger or smaller scale—smaller as a rule for want of sufficient funds to do more—in that district.

The various chapters of the book were all written at different times and no part of the book was specially written for publication in book form, and as a result it is feared that it will not read very smoothly and there are bound to be repetitions and inconsistencies. Some of these defects have been removed and many of the facts and statistics have been brought up to date, but it is certain that many corrections and alterations that should have been made have been overlooked. For these I crave

indulgence as there was no time to re-write the whole book, and it was a choice of either publishing as it was, or not publishing it at all.

The first four chapters are reprints of propaganda leaflets which have run into several editions. Besides being of great use in the district, they are in constant demand in many other districts and have been asked for from several other provinces.

Appendix I is part of the programme of a rural show, in which as many as possible of the details of the uplift and development programme have been included. Palwal Show will, undoubtedly, be much improved next year and will be still more illustrative of the "Gurgaon Scheme."

The Gurgaon scheme of uplift is more or less complete and embraces the work of every department of Government which is engaged in rural work. The details have been worked out in the closest consultation with many helpers, official and non-official, and after visiting many hundreds of villages and discussing every aspect of every proposal with many thousands of villagers. Every item of the programme can be seen in actual practice in some village or other, many items in dozens of villages and some in practically every village in the district.

The general soundness of the scheme can, I think, be inferred from the success it has met with. If the

people did not really believe in cleanliness, how could 40,000 pits and more, all six feet deep, be dug ! If the people were not anxious to uplift their womenfolk, no force on earth could bring more than 1,500 girls to the boys' schools in less than two years from the first day the idea was mooted. A glance at the appendix containing some of the results will convince the reader that the people at any rate—and they are no mean judges of their own interests—consider that we are on the right lines and why should the districts round begin to copy us if the people thought we were wrong ?

It must not be supposed that this Gurgaon Scheme either in its conception or its execution is a one-man effort. Nothing of the sort. I have been helped throughout by the most devoted labours of the local officers of every department, by my own staff from the highest to the lowest and by the people themselves, not only in thinking out remedies for the various evils that exist but in popularising and carrying out the remedies we have agreed upon. The district no less than I myself owe them a very heavy debt of gratitude for their unsparing efforts. I should like to express my own gratitude to all my loyal helpers but it is impossible to mention here more than a very few.

Rai Sahib Dhanpat Rai, Tahsildar, Gurgaon, and Ch. Ghulam Qadir, my office Superintendent have laboured unceasingly and with devoted loyalty for the

last six and a half years, and their patent sincerity and their local knowledge have been of infinite value in all our work. Ch. Khop Singh, Vice-Chairman, District Board, and lately member of the Punjab Legislative Council, has been our strongest ally and has entered heart and soul into the work of uplift and development. S. Gopal Singh, Assistant Registrar of Co-operative Societies, has always provided sound advice and criticism and helped in every scheme. M. Abdul Haq, P.C.S., "made" the Palwal Show and M. Lal Singh, P.C.S., has maintained and still further developed it. S. Mahmud Hussain, P.C.S., organised the Rural Community Council and L. Kanwar Bhan, P.C.S., has helped keenly with the welfare work. M. Abdul Rahman, Inspector of Post Offices, and Ch. Lajja Ram Tahsildar have composed songs, which are popular all over the district.

Mr. J. S. Ingram, owner of the Skinner Estate, not only aids our counsels but is rapidly transforming his large estate into a series of model villages and farms, therefore affording invaluable demonstrations of the practicability of our whole scheme of uplift.

Upon the Tahsildars, of course, falls the brunt of the work in this as in everything else and special thanks are due to M. Abdul Rahman and M. Karrar Hussain for showing how our programme can be translated into action in the villages, and to L. Tulsi Ram and Ch. Lajja Ram for the progress they have made in the diffi-

cult tahsils of Nuh and Palwal. But all of us would be helpless without the loyal zaildars, the backbone of the agricultural classes, such as Ch. Badam Singh, Ch. Bhagwat Singh, Ch. Farzaud Ali, R. S. Chhaju Ram and P. Jiwan Lal. To all these and many more the district owes a very deep debt of gratitude for showing the way, stemming the opposition of custom and conservatism and setting the example in moving forward towards a better state of things.

These notes are published in the hope that they will prove of use to other workers in this vast and neglected but fascinatingly interesting field of enterprise. When all is said and done, however, the only way to do any real good is for keen workers to get down into the actual villages and show the people by precept and practice the simple remedies for the evils they suffer from.

GURGAON: }  
*July, 1927.* }

F. L. B.



# CHAPTER I.

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## OUTLINE OF GURGAON PROPAGANDA PROGRAMME.

[For the use of lecturers, schoolmasters, social workers and all those, officials or non-officials, who are endeavouring to uplift the people of Gurgaon district and to improve their conditions of life.]

It must be clearly borne in mind that the following notes are written solely for use among illiterate and uncultured village audiences. Faired out in print, many of the social and public health notes appear crude and violent but it has been found by many years of experience that this type of argument, the crude joke or the bold insult makes far the best and quickest appeal to an average villager, in a backward and primitive district like Gurgaon. We have learnt that to call a spade a spade and make no attempt to beat about the bush or employ refinements of speech is far the easiest way to provoke that discussion in a village audience which is the only way to ensure a complete understanding of the matter in hand and is the certain prelude to a rapid conviction that what we are telling them is correct. If the village audience maintains a stony silence the lecturer can cut no ice, but once the villager can be drawn into an argument or made to laugh at himself the battle is won.

Every villager prays for :—

- (1) Good crops;
- (2) Healthy children.

Why doesn't he get them?

Because :—

- (1) His methods of farming are bad.
- (2) His village is filthy, he lives in dirt, squalor, disease and suffering.
- (3) He is the prey of epidemic diseases.
- (4) He wastes all his wealth.
- (5) He keeps his women-folk in degradation and slavery.
- (6) He pays no attention to his home or his village and spends no time or thought over bettering himself and his surroundings.
- (7) He resists all change, he is illiterate and ignorant of what progress village folk in other civilized countries and in other parts of his own country are making and what he can himself make if he sets his mind to it.

## THE REMEDY—FIRST PART.

**Increase produce by good methods of farming.**

OUR OBJECT IS NOT TO MAKE RICH BUT TO MAKE HAPPY. WE ONLY TRY TO REMOVE POVERTY AS POVERTY BRINGS DISEASE, MISERY, SUFFERING AND UNHAPPINESS.

(1) *Keep good cattle.*—*Use only Hissar bulls and selected cows for breeding, keep milk registers and steadily increase the milk supply generation by generation so that in time you will be able to get milk and draught cattle from one breed only (the Hariana breed, strengthened by Hissar Stud bulls), instead of having to keep both buffaloes and Harianas, as now, at double expense. You have swarms of useless cattle; a few good ones will give you far more profit.*

(2) *Use Gurgaon ploughs and other modern implements.*—*You say your poor cattle won't pull iron ploughs. They will but you won't try. It takes ten days to get used to the new plough. You mustn't say after ten minutes that they can't pull it. Besides, why keep bad cattle at all? They cost just as much to breed and to feed as good ones and do only a quarter of the work. Bad farming means bad cattle and bad cattle means bad farming. Keep good cattle.*

(3) *Use good seed. 8A wheat, Rosy Batla cotton, Australian Bajra, Coimbatore cane, etc.*—*These are all well tested for this district and bound to give first-class crops, if properly cultivated.*

(4) *Put up Persian Wheels.*—2 bullocks and  $1\frac{1}{4}$  men instead of 4 bullocks and 4 men. Every man is his own master on a Persian Wheel. Need wait for no one, can work by day or by night, in summer or in winter. No 'Gohn' to get filled with water after every shower of rain and no rope to break and injure or kill someone.

(5) *Pit the manure.*—The pitting of manure will not only give you double the quantity, but double the quality, so that you will increase your manure fourfold. When you take it to the field, plough it in the same day, so as to get all the value from it. Only cart as much as you can plough in that day. Every day it lies unploughed, it is losing strength. Pits must be narrow, six feet deep, and as long as you need for one harvest's supply. When one pit is full, cover it with earth and leave it to mature, and meanwhile dig and fill another pit.

#### STOP MAKING DUNG-CAKES.

(6) The land is as much entitled to the dung of the cattle as the cattle to their fodder. You cannot plough without feeding your cattle, nor can you get crops out of the land without feeding the land and the food of the land is cattle dung and village sweepings. You waste both. There is plenty of stuff to burn instead of dung-cakes, and it is a fallacy to suppose that *ghi* cannot be made without them.

(7) *Banks.*—There are nearly 1,000 banks in this district. There are banks for everything, to finance your farming, to market your crops, to pay your revenue and to improve yourself and your village. Every one should be a member of at least one bank. It is stupid not to be.

(8) *Daulebandi and kiaribandi.*—Three-fourths of the little rain you get you waste; as for want of deep ploughing with the Gurgaon plough, it can't soak into the ground and for want of 'daule' and 'kiare' it can't stay where it falls but runs away, damaging the fields and ruining the village roads.

Every 'barani' field should be properly banked and divided into 'kiaris' according to the levels, so as not to waste the rain water.

(9) *Consolidate your holdings.*—Don't have your fields scattered all over the village area and thereby waste time, money and labour. Half your litigation starts with cattle straying into the people's scattered fields. Persuade your neighbours to join in and ask the Collector or the Co-operative officer to redistribute the land.

You can then fence your field with "quick" hedges to keep out wild animals and keep in your cattle. It is useless trying to have compulsory education till you have fenced your fields, as your children are wanted to mind the cattle, but you cannot fence your fields properly till you consolidate your holdings.

(10) *Twelve months' harvest on the well.*—Don't sow much wheat and barley on your Persian wheel, and be an "*anaj ka ghulam*." Everyone is harvesting them at the same time, wages are high then, and half your profits go in wages. Besides hail is very liable to spoil your wheat and barley. Arrange your sowing, so that you never need hire labour or bullocks, and you yourself and your bullocks and well need never be idle. Sow expensive crops and divide the land, so that every month you are sowing something and every month reaping something and always watering and weeding. If you or your cattle or well are idle you are losing money. Sow *zira*, *lassan*, cane, cotton, *baingan*, melons, tobacco, pepper, vegetables, fruit trees, etc., etc., which will bring you in thousands of rupees every year and keep you and your family busy, well-fed and well-to-do.

You will soon exhaust the local market for vegetables so you must make co-operative societies to sell your produce in Delhi and other big cities. In this way you will make vast profits.

Gurgaon zamindars regard all profitable farming as beneath their dignity, and fit only for *malis*. The fact is that the only sensible farmer in Gurgaon is the despised *mali*. He is the only man who knows how to make a profit out of land.

(11) *Tree growing.*—Sow trees on every vacant space, so as to have plenty of wood to take the place of

*upla.* Sow your *shamilat*, *gatwār*, *gora deh*, roads, *daule*, every spare space, with trees.

(12) *Inoculation of cattle against disease.*—It is no use keeping good cattle if you don't protect them from disease by inoculation. As soon as disease starts, send word to the nearest Veterinary Hospital and ask for the Veterinary Surgeon to come and inoculate the whole village. If he does not come, complain to the Deputy Commissioner.

(13) *Kill the field-rats, porcupines, kutra and other pests that share your crops with you.*—Why grow crops only to share with rats, *kutra*, etc., when a little effort will enable you to keep them for yourself and your children? *Kutra* are killed at the beginning of the monsoon by lanterns standing in vessels of water. Organise this in every village. Rats are killed in the cold weather. Porcupines you can kill whenever you find the holes they live in.

A land-owner is the man entitled to the first share of the produce. The rats get first and often every share of your produce. They are the real owners and you are their tenants; *muson ke maurusi!*

The only thing a zamindar kills is his own brother zamindar. Monkeys, rats, snakes, *kutra* and everything may come into his fields with impunity and eat them up but if his brother zamindar lets his cattle come in, woe betide him!

(14) *Develop pasture-land instead of allowing the shamilat to be either bare of grass or blocked with trees of no value as fodder or fuel.* Your ancestors left you land for the feeding of cattle (Bir and Ban and Banni). You have allowed it to become so blocked with trees and bushes which are useless for cattle that the cattle are starving for want of fodder.

Sell the useless trees and bushes now blocking your common land and use the money for *daulebandi* and the sowing of grass and you will soon turn your *shamilat* into what your ancestors intended—a ‘grass farm.’

(15) The ideal of every zamindar in Gurgaon is to sow every bigha every harvest, and to do that he will just scatter seed without manure, without ploughing, without weeding. *Cultivate half your land and pay double attention to it* and you will get double the crops you get now from a vast area of badly farmed crops.

Instead of sowing every acre—without ploughing, or weeding—with crops and losing half by *kharábá* why not sow a lot of your land with grass, manure and harrow it regularly and get a good crop of grass instead of wasting your labour on crops which come to nothing. Decide how many *bighas* you and your cattle and labour can properly plough, sow, weed, manure, harrow and cut, and then turn the rest into permanent pasture you will get double your present crops and a big crop of grass as well. Grass requires far less rain than crops,

so whether you get a good monsoon or a bad you will always get at least one good crop of grass.

(16) Where you have to carry well water along high banks, *put pipes* in under the ground; once in they will need no repairs, and will save land and labour and much water. See the pipes at the Gurgaon Rural School Farm.

(17) You must fix the blowing sand-dunes by discovering and planting or sowing whatever vegetation will grow and hold the sand.

(18) Straighten and clean your canal channels.— At present you waste quite half the little canal water you get. It is no use asking the Agra Canal Officers to give more water to Gurgaon as they say that the amount of water required to irrigate 50 bighas in Gurgaon will do for 100 bighas in the United Provinces. Learn not to waste canal water.

*Zamindar ki beaqli Parmeshwar ka qasur.* Providence is blamed for what is really due to the stupidity of the cultivator. This new proverb has been invented for Gurgaon. Whatever happens, whether his cattle are bad or his crops are bad or insects eat them, it is always *taqdir* or the will of Providence and not the ignorance, idleness and folly of the cultivator. When things go wrong find out why and remedy them and don't blame the Almighty till you have tried everything.

*Zamin "bodi" hai*; the land is weak. Every zamindar says this when his crops are poor, instead of telling the truth, which is that he has taken harvest after harvest out of the land without either proper manuring or proper ploughing.

WASTE—Gurgaon Zamindars waste everything; rain water, *khat*, *kura*, *gobar*, everything; they waste their own and their women's labour by using the *charsa* and the *chakki* instead of the Persian wheel and the *kharas*. Men are not supposed to do the work of cattle lifting water with a *charsa*. Women should be washing and minding the children, making and mending clothes, tidying the home and cooking instead of making uple or grinding corn like cattle or prisoners. You waste your money by turning it into jewellery, by *kaj*, and other such unnecessary customs, by extravagant expenditure on marriages and by litigation.

#### CONCLUSION.

By improving agriculture in all these ways you will make the zamindar no longer the slave of his surroundings; he will be less obsessed with the struggle for existence and will lose his present fear of:—

- |             |                     |
|-------------|---------------------|
| (1) famine, | (3) hail,           |
| (2) hunger, | (4) cattle disease. |

## THE REMEDY—SECOND PART.

**1. Clean the village and teach the villager sanitary habits and thereby remove fear of :—**

- (i)—disease,
- (ii)—blindness, disfigurement and crippling of children ; and
- (iii)—weakening of men and women.

When you lose your way in Gurgaon district you find your way by your nose. The greater the stink the nearer the village.

Allow no sweepings, rubbish, dung, ashes, etc., to be thrown anywhere but into properly dug pits.

Even the animals clean their young and do not foul their nests by insanitary habits. Why are Gurgaon villagers worse than animals ?

Allow no one to foul the village by insanitary habits. Use the manure pits as latrines ; some for men, some for women. Put a hedge round for privacy, planks across for convenience and you have ready-made latrines of an excellent type and the manure for your crops will be doubled.

### CLEAN VILLAGES MEAN HEAVY CROPS.

Cleaning the village is very simple. Everyone with separate cultivation must have his pit six feet deep ten or twelve feet wide and as long as he requires. Into that pit everything goes. It must be far enough away

for the smell not to reach the village and near enough for the people to carry everything to it and not be tempted to throw it down on the way.

You must use your pits as latrines and you must cut all the rank weeds and rubbish that grow round the village in the rains and throw them in too.

They are not pits (*garhas*) ; they are the zamindar's treasure-house (*khazana*) and once you have seen the crops the new manure produces you will never allow rubbish to go anywhere else but into your pit.

## II. Open Windows in your houses.

The Gurgaon village houses are the direct successors of the caves of pre-historic man. Outside are the heaps of rubbish and inside complete darkness.

Until you have light and air in your house your homes will never be free from sickness.

Six things love darkness :—

- (1) mosquitoes, which bring fever.
- (2) fleas }  
(3) rats } which bring plague.
- (4) thieves.
- (5) disease.
- (6) Gurgaon zamindars.

Why do Gurgaon zamindars collapse every year with fever, and take weeks to recover and often die in the end ?

Because their strength has been reduced by living in houses without light or air and by breathing air tainted with village refuse, eating food tainted with village refuse and drinking water tainted with village refuse.

Open windows in your houses and clean your villages and more than three-quarters of your disease will disappear. No house has sufficient windows until there is enough light all over and in every corner to see any fleas and mosquitoes that may be there.

Four things are required to keep human beings in health and strength :—

- |            |            |
|------------|------------|
| (1) Air.   | (3) Food.  |
| (2) Light. | (4) Water. |

Gurgaon people think the first two are unnecessary and that is why they live such wretched lives.

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### III. Teach the villager to take precautions and remove fear of epidemics by :—

1. Vaccination ... ... for small pox.
2. Inoculation and  
rat-killing ... for plague.
3. Well-cleaning and proper  
arrangements for draw-  
ing water ... ... for cholera.
4. Quinine and Mosquito  
Nets ... ... for malaria.

**SMALL POX.**

You must vaccinate your babies as soon after they are born as possible, again in their seventh year and again in their fourteenth year. After three successful vaccinations your children are safe for life. Till then you run a quite unnecessary risk of losing the life, the sight or the beauty of your children, besides incurring a lot of unnecessary trouble and suffering.

**PLAQUE.**

Kill your village rats at all times of the year. Keep your houses clean, tidy and airy so that rats won't live there. Rats love rubbish and darkness. Have regular house cleanings every month or two when all furniture and stuff will be taken outside and the whole place properly cleaned.

When rats begin to die or people get plague telegraph to us and if nothing happens telegraph again or come in and complain. When the doctor comes proclaim a holiday and inoculate every man, woman and child as quickly as you possibly can. Don't wait for officials to come and urge you to do it. *Inoculate at once.*

Don't allow people from plague infected villages to come into your village. Insist on their staying outside and living under the trees. You have every right to keep them out and don't be so foolish as risk your own life and the lives of all the village by letting these plague carriers come in.

### CHOLERA.

Keep your village clean.

Don't allow flies to sit on your food and don't buy food from shops where flies are allowed to sit on everything.

No one should be allowed to dip his bucket into the well. Each drinking well should have its own pump or hand Persian wheel for drinking water or else a special bucket kept there and used for nothing else; then you will altogether escape cholera, enteric, etc. Wells should be caged in, so that no one can get water out except by a pump or Persian Wheel or by the bucket kept there for the purpose.

Don't let your wells be surrounded by filthy pools of black mud and water and your cattle's drinking troughs to be half full of black mud. Clean and drain it all, then your water and the milk of your cattle will be clean, and yourselves and your children healthier.

### MALARIA.

Don't allow pools of dirty water to stand all round the drinking wells and percolate into the well so that you drink filth. Put a proper platform round your well and a drain for the water and fill up all depressions near the well, and round the outside of the village.

You must use quinine and instead of buying trinkets for your wives and children buy them mosquito nets and quinine and see that they use them.

Sell your ear-rings and buy a mosquito net for yourself.

Quinine should be bought just as you buy salt and *masálá*. It is far more important. You can do without *masálá* but not without quinine.

Don't wait for the *zailder* or the *patwari* to give you two pills. Those are merely sample pills to show you what it is like. You don't beg your salt and *masálá* from Government, why beg your quinine ?

Every village shop should sell quinine, every bank should buy it for its members, every house should keep quinine. Every lambardar should buy and distribute quinine from the *malba*.

Fever comes at the autumn harvest and rabi sowing time and every day's fever costs you Re. 1 or Rs. 2. For Rs. 8 you can buy many hundreds of pills, enough to keep you and your family free of fever and your neighbours as well. Don't be so stupid as to prefer fever to buying quinine.

You must use mosquito nets; instead of putting ornaments on your children give them mosquito nets. All of you who were in the army learnt the use and value of mosquito nets. Do not be so stupid as not to use them at home for yourself and your family.

### **THE REMEDY—THIRD PART.**

*Eradicate the present ideals of absurd expenditure on :—*

- (1) *Kaj*, and other such ceremonies.
- (2) Jewellery.
- (3) Weddings.
- (4) Quarrelling.

and remove fear of :—

- (1) debt and money-lenders.
- (2) litigation and law-courts.

(1) *Kaj*—If you want to revere the memory of a dead relative, instal a hand Persian wheel on a drinking well, roof in and close the well, pave the ground round about, build a nice washing-platform and a proper drain and make it altogether a pleasant, easy and healthy place for drawing water and washing.

Or else put up a public *kharbs* in a nice clean airy pucca shed, so that all people can get their flour easily and cheaply ground by bringing their cattle and their grain to your mill.

Or else add a room to the school or the dispensary.

#### **JEWELLERY.**

Jewellery is a wicked waste and the main reason why women insist on having as much jewellery as they

can get is that they have no rights and no *izzat*. Give them these—and they cost nothing—and they will soon forget to ask for jewellery, and be as keen as you are on spending your money for the sole benefit of the children and the home, and the farm.

If you spend Rs. 100 on jewellery you get Rs. 75 worth; after 10 years it is worn away to nothing. If a thief comes, it is gone in one night.

6,000 lakhs of rupees worth of gold were imported into India in 1925. The interest on that would be six crores of rupees. Think of the waste.

The more you give your women-folk, the more other women-folk will want from their men-folk and the more they get the more your wife will want, and so on and so on.

Why allow jewellery to be worn in the fields and when doing domestic work? You don't wear your best clothes to go farming but you allow your women to wear their jewellery to the fields, and everywhere else. Insist on jewellery only being worn with best clothes. This will reduce the wear of the ornaments and reduce the rivalry among the women as they will only occasionally see each others' jewellery.

Everyone craves for the beautiful and that is one reason for jewellery. Can you assist Providence? Did he not make children and men and women beautiful

enough for you? Yes, he did but you have spoilt them by dirt and disease and therefore require jewellery to restore their beauty. Keep your children clean and healthy and give them clean clothes to wear and they will require no jewellery to beautify them.

If your women want beautiful things, let them learn to make lace and embroidery and to grow flowers round their homes.

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#### THE REMEDY—FOURTH PART.

##### THE NEW IDEAL.

###### “Home Sweet Home.”

- i.e., {
  - Clean, happy, healthy and enlightened women.
  - Clean, happy and healthy children.
  - Clean houses.
  - Clean villages.
  - Peace with all men.
}

To do this we must humanise the women and make them honourable and equal partners in the home, by—

- (1) Sending the girls to the school with the boys, and, when they get too big, to girls' schools.
- (2) Refusing to marry them while they are still children.
- (3) Releasing women from their present slavery and degradation *i.e.*

- (i) Don't let them make *uple*—use wood instead and stalks of *sarson*, *til*, *gowar*, *arhar*, cotton, etc.
- (ii) Don't let them grind corn—instal a *kharda* instead.

The time saved from corn-grinding and *uple*-making will be spent on :—

- (i) Cooking.
- (ii) Tidying and beautifying the home (flowers in window-boxes and outside in the yard).
- (iii) Washing, feeding, teaching and playing with the children.
- (iv) Making and mending clothes for the whole family.

Marriages must be registered to stop litigation and help to elevate the women.

#### CONCLUSION.

In a word our remedy is :—

1. Improve the farming.
2. Clean the village.
3. Make the houses light and airy.
4. Take precautions against epidemics.
5. Stop waste.
6. Humanise the women.
7. Sweeten and beautify the home.

The Schools of Rural Economy and of Domestic Economy at Gurgaon are training men and women so that they may go out as missionaries into the villages and teach the people all these things.

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### **“ Home Sweet Home.”**

The present state is—

#### **GHAR GANDA GHAR.**

*WHY? Because your women are degraded.* From their birth they are taught that they are an inferior creation, they are treated as such and therefore they *are* inferior. Release them from their degradation and slavery, bring them up as the equals of the boys and they *will be* equal.

Why do Middle pass and Entrance pass boys migrate to the towns?

Because their villages are filthy; because their mothers and sisters are dirty and degraded and not fit to live with or talk to.

How can a B.A. live with a woman whose chief occupation is making dung-cakes and grinding corn?

All our work centres round the home, the centre of the home is the mother. Train her in her childhood to be fit to be a mother and run a home. Save the girls.

It is more important to send the girls to school than the boys, as the girls will one day have to run the homes and bring up the children.

*Dung-cake making is the work of neither man nor beast.*

*Flour-grinding is the work of cattle.*

*Release the women from these tasks and let them do women's work.*

*Making dung-cakes ruins the crops, degrades the women, makes them filthy and wastes their time.*

---

A stack of *upla* takes months of female labour to make and is worth Rs. 10; as manure it is worth Rs. 50. No wonder you are poor!

People say very proudly that they refuse to live on the earnings of their women-folk and yet they allow them to grind corn and make *upla*, the two most degrading forms of female labour in the world.

*Uple* are used for boiling milk so that the woman need not stay by and watch the pot as she must do if wood is used. Vicious circle. The time saved from *upla*-making is more than enough to watch the milk being boiled on a fire of wood or cotton stalks and AT THE SAME TIME mend the clothes, tidy the home or play with the children.

Cattle dung, human excreta and village sweepings are provided by Providence to give you bumper crops. You burn the first and use the second and third to poison the air and the water and ruin the health, sight and physique of yourselves and your children. In the village this stuff is poison, in the fields it is gold and silver. Why keep it in the village!

Women do not learn housewifery and the care of children by instinct. They must be taught when young and then they can teach their children. SEND THE GIRLS TO SCHOOL. Their mothers never learnt as they spent their lives doing slave drudgery, making dung cakes and grinding flour, etc.

*Don't allow children to marry.* Wait till they grow up and are properly developed physically and mentally. Child marriage means sickly children, unhappy homes, and infinite misery.

Insist on all marriages and *karewas* being properly entered up in the register. This will save litigation and trouble. Unregistered marriages are just like the mating of birds. The only reason for not registering marriages was that women had no position or status and were hardly regarded as human beings, being chattels, owned by their parents and bartered away to become the property of their husbands. So REGISTER ALL MARRIAGES AND ACKNOWLEDGE THE RIGHTS OF WOMEN.

Scores of women lose their lives every year in this district by falling into wells. The edges of the well are slippery and there is often no platform. Stop this cruelty and stupidity and build up the drinking wells properly. Best of all put on a hand-turned Persian wheel and make things safe and easy for your women.

Most of the Gurgaon tribes do not observe *purdah* and therefore their progress and regeneration is easy. Don't start the wicked and foolish habit of locking up your women as soon as you acquire any education. It is far better that both partners of the home should live in the open like human beings without any education than that one should become partially educated and lock the other partner up. Educate yourself and educate your wife but *do not lock her up in purdah*.

Child-birth is not a disease, it is a process of nature but it is liable to be painful and dangerous. Insist on your *dais* being properly trained and scrupulously clean and send for a doctor if everything is not all right.

When your wife is to have a baby you choose a dark and dirty room and send for a sweeper's wife. Why do not you send for the sweeper when you break your arm? Why not train some of your own women as midwives? Sweepers' wives have no more business to be midwives than they have to be doctors. Would it not be far nicer for your wife to be attended by one

of her own people at such a risky time than by the lowest caste in the village?

Don't reserve the darkest and least airy part of the house for your wife and family. They are just as important as you and their ill-health is just as bad for you as your own. You can keep fit by going to the fields. Your women and children must spend a lot of their time at home. Therefore give them the best and airiest part of the house.

Why are no windows allowed? The excuse is thieves. Thieves don't mind whether you have windows or not, if they want to get in, they will. Besides, thieves don't rob poor people and yet you say you are poor. You keep jewellery, the stupidest form of property in the world. Put your money in the bank and laugh at thieves.

Educate both boys and girls and let those who have grown up without education go to the night schools and learn to read and write. Start libraries in your villages and games clubs. Learn to satisfy your craving for competition with your fellows on the sports field instead of in the law court.

A lot of stress is now being laid on the starting of rural games but we must first produce the atmosphere and the conditions in which games are possible. The Indian parent and the Indian boy regard games, like the tidying up of the village or the growing of flowers,

as a useless and wicked waste of time. There is no place to play in, no morey or material for games, and no desire to play, in fact absolute opposition from parents and boys alike. The whole outlook on life of the boys and parents must be changed first by reducing the severity of the struggle for existence and then I think games will come quick enough. All young things want to play, the instinct is there and will assert itself if we produce the conditions requisite for it to come into force.

#### THE HOOKAH.

What is the Gurgaon implement upon the construction, improvement and development of which the greatest time and effort have been expended and to which the people are most devoted? The plough? No. The Hookah? Yes.

The great enemy of the villagers is the Hookah. The man smokes while his women and his *kamins*—the same thing in this district as the women are no more than slaves—do his work for him.

If men would spend one quarter of their Hookah time in tidying their homes and villages and growing flowers, Gurgaon would be a paradise.

#### BAD EYES.

Why are there so many village boys and girls with one eye only, blind, or with damaged eyes?

Because of—

- (1) Bad and dirty *dais* at the time of their birth.
- (2) The *khat kuri* heaps which make the air full of poison whenever the wind blows or people or cattle move.
- (3) The habit of using every open space as a latrine which poisons the air and makes the flies so dangerous when they sit on children's eyes.

#### COTTAGE GARDENS.

A stranger was once invited to visit a village in Gurgaon district. He said "Yes, I should love to see the pretty children and the lovely cottage flowers." He looked sad on his return and on being questioned said, "The first thing that struck me on approaching the village was an overpowering stink. Then from the objects on the ground I thought I had strayed into a latrine but I was assured I was on the main village road. We pressed on past these obstacles; a breeze was blowing and my eyes, nose and mouth were assailed with bits of flying rubbish and filth and poisonous dust. I found heaps of foul rubbish everywhere, that had obviously never been properly cleaned up since the village was founded. The roads were littered with this filth too. Finally the dear children came into view and I was shocked at their filthy and

unhealthy condition. At least one in four permanently damaged eyes and most of them looked as if their parents did not know what water was or what washing meant. Eyes sore, noses running. There was no sign of flowers anywhere."

#### THE FOUR THINGS.

If you wish to be regarded as civilised human beings, you must :—

- (1) Dig pits and clean the villages.
- (2) Stop making *upla*.
- (3) Open windows in your houses.
- (4) Treat girls equally with boys and send them to school together.

The hyena is the animal whose home stinks.

The animal that makes *upla* (dung-cakes) is the dung-beetle.

The rat lives in a hole without windows.

Man is the only creature that discriminates between his male and female children and treats the females as inferior. Your mother was once a girl. Your wife was once a girl. Your daughters will one day be mothers. If girls are an inferior creation then you are yourselves inferior.

#### SHOPPING.

Don't buy or let your women buy daily household needs with grain or cotton. Sell your surplus crops

for the best price possible and buy what you want with cash. By bartering grain you lose enormously; you may get bad weight too. This petty bartering is stupid and pre-historic and is just wasting the crops you have been at such pains to grow.

#### CLEANLINESS.

There is very little manure in the fields but plenty of filth in the village and on the children. Do you think that by manuring your children they will grow better?

Better a clean and healthy woman or child without jewellery than a dirty diseased one loaded with silver and gold.

Don't rely on the *kamins* to keep your village clean or do your work or you make them your masters. Clean your village yourself. Every villager handles manure for his fields so there can be no harm in his collecting the stuff which will make manure and throwing it in into a pit.

Why do you wait for sweepers, "churahs" and "chamars" to clean your home and village? The person who cleans the village is the master of the village as he alone can dictate whether your village is to be habitable by human beings or not.

No religion forbids cleanliness. If your religion allows you to eat filth with your food and drink it in

your water and breathe it in with the air surely it will allow you to keep your village clean.

If you can carry manure to your fields surely you can collect it and put it into the pit as well.

#### JEWELLERY AND WOMEN'S RIGHTS.

Why do women insist on having jewellery ? Because you deny them all rights, even the right to be considered human beings and their jewellery is the only security they have. So if you want to reduce jewellery deposit money in the bank in your wife's name, educate her, give her rights and privileges and treat her with *izzat*. She will then give up excessive and unnecessary jewellery very quickly.

#### IDLENESS.

*All work is dignified, it is only idleness that is a disgrace.*

Idleness produces dirt, ill-health and quarrelling. Therefore allow no idleness. Keep your Persian wheel busy all the year round, sow something and reap something every month. You will never have to hire labour and never be idle and you will get the maximum profit out of the capital spent on Persian wheel and well.

#### FEAR.

Why do villagers of 40 look 60 ? Because they live in fear—fear of hunger and famine, fear of disease, of crippling and blindness, fear of law-courts, of money-

lenders, and of their neighbours; because their women-folk don't know how to feed them properly; because their homes are uncomfortable and their surroundings filthy.

*Our work is to replace these fears with confidence that if he follows our advice he and his family will be healthy, happy, well-fed and well-clothed and well-housed and at peace with everyone.*

#### A WEEKLY HOLIDAY.

Learn to have a holiday once a week for yourself and your cattle and use it to clean up yourself and your home and village and then to play or read.

Both you and your cattle will live longer and be healthier and happier, if you do so.

The weekly holiday is the beginning of rural uplift. It introduces cleanliness and games and refreshes both mind and body.

#### MENIALS.

Slavery, it is said, ruined the Roman Empire. The zamindar is ruined by having *kamins*. He learns to be idle and to think that work is beneath his dignity. To-day cleaning the village is beneath his dignity, to-morrow ploughing will be, and soon he will sit on a *charpoy* and smoke a *hookah* while his *kamins* and womenfolk do all the work. This is already a common thing in many villages.

Zamindars say the growing freedom of the *kamins* is cutting off the zamindars' hands. Not a bit; it is making the zamindar an independent, self-reliant man, as when the *kamins* go, he must do all his work himself.

No village will be clean and tidy until the zamindars clean it themselves.

#### DOGS.

The dog is called the Friend of man. In Gurgaon he is treated not much better than a woman and is the enemy of man.

Keep a dog by all means but feed it regularly, give it a name, and a collar, and look after it properly. Don't allow uncared for dogs to roam the village, spoil your food, keep you awake at night barking and finally go mad and bite you.

#### SHAMILAT.

The *shamilat* is wasted in Gurgaon district. It is parcelled out to zamindar owners who already have more land than they can properly cultivate and nothing is left for the proper and legitimate use of the *shamilat*.

The *shamilat* should be used for three purposes—one part playground for the games of the village, one part garden or "Company Bagh" for the women and children, and one part pasture—properly cultivated pasture—for the cattle.

## **CONCLUSION.**

### SWEETNESS AND LIGHT.

Why are there no flowers in your villages and your homes? Flowers bloom all the year round in India but there are none in Gurgaon villages. God gave flowers to mankind to make them bright and happy. You will never have flowers till you humanise the women.

What are the two prettiest things in the world ? Clean, healthy, happy children and flowers. Both these grow in the home. Woman is the partner responsible for the home, so train the woman that she may learn how to produce flowers and keep your children clean, healthy and happy.

There are four things to teach the villager and to teach the worker who is to go to the villages :—

- (1) The dignity of labour.
- (2) The dignity of woman.
- (3) The dignity of cleanliness.
- (4) The dignity of service.

If the Schoolmaster will put that into his village curriculum it matters little what else is or is not taught in the village school.



## CHAPTER II.

### SCHOOL OF RURAL ECONOMY, GURGAON.

The object of the School of Rural Economy is to bring rural teaching and uplift work into line with village life. Our villages are filthy and our villagers lead uncomfortable, unhealthy and filthy lives. The village with a school is no better than the village without a school. The literate boy is no better than the illiterate boy. All alike live in dark and often dirty houses in a filthy and insanitary village and follow uneconomic, unhealthy and degrading customs. If the school gives them any education it makes them flee from their villages to look for work in the towns.

If the education of our schools is to be of any value it must not only show the villager how he can improve himself and his surroundings but give him the definite desire to do so. The first object of the Gurgaon School of Rural Economy is to teach the dignity of labour, as until the villager will put his hand to it he will never clean or improve his village. The next object is to instil the idea of service, the desire to help one's self and other people, and the third object is to convince them by the actual instruction given that we have a complete remedy for all the ills of village life.

The two people who can do most to improve the conditions of rural life are the village teacher and the patwari, and it was these whom we hoped to recruit in the new school. The first batch of students consisted of 42 teachers, 4 patwari candidates and 1 private student but as far as patwaris are concerned Government has broken off the experiment.

After the school had been running for several months, the idea of Village Guides was evolved and they are explained in the second part of the pamphlet. The first course lasted a year (from October 1925) and much of the time was spent in experiments both in the staff and in the methods of teaching and in the subjects taught. The experimental stage is not yet over and probably never will be over, as with increasing knowledge and experience our needs and our methods of meeting these needs naturally assume different shapes, but it is unlikely that there will be many big changes and the teaching of the second batch is being conducted on very sound lines and the students themselves have been selected with considerably more knowledge of the type of person we want to train. The new batch of students started its training in October 1926. Besides a well with sufficient land round it we have a farm of 51 acres taken on a long lease. Two wells have been sunk in this farm and we are taking steps to acquire the whole of the

land as soon as money can be found. Scouting and co-operation are the two basic subjects taught as from these two we hope to instil into the students the spirit of self-help, co-operation and social service. If we cannot do this it does not much matter what else we teach as our scheme must fail. If we can do this it does not much matter what else we teach as our scheme must succeed.

The other subjects taught are :—

Practical Agriculture,

First Aid,

Infant Welfare,

Public Health,

Domestic Hygiene and Sanitation,

Village Hygiene and Sanitation, along with the practical work of keeping a village tidy,

Epidemiology,

Stock breeding, and some simple veterinary work,

Play-for-all,

Games,

Singing,

Lecturing,

The use of the magic lantern and village propaganda.

The students visit villages and give lectures and do work themselves by way of learning and practising their job. They do all their own chores in order to learn the dignity of labour and the necessity of personal effort in uplift work. They also compose and stage uplift dramas, as this is one of the most convincing form of propaganda, we have yet discovered.

The students are expected to pass the ordinary examinations in First-Aid and Co-operation and special tests in all the other subjects. Those who pass out well will either be taken as Village Guides or go back to their schools as teachers with improved prospects. The failures will revert to their schools with a very bad mark against them. It is expected, however, that there will not be many failures as the students are displaying a satisfactory spirit of keenness and there is a great desire to learn. There is no doubt that this school has caught the imagination of the people and they look to it to inaugurate a new era in village life.

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### Village Guides.

We are very much concerned about the multiplication of departmental staff, and we want to have a common staff for village work—one man to each zail, living in the zail, to do all the work of all the departments except such technical things as healing

the sick and inoculating or vaccinating (either man or beast).

I have consulted the village people and they are simply delighted at the chance of getting rid of their miscellaneous visitors and receiving instead a resident worker who can help them in all their troubles and be a real guide, philosopher and friend. They agree with us that this will start a new era in village life and in rural development.

The title of these zail development workers has given us some anxiety. At present we are cursed with a dreadful jargon. We may be only piling Pelion upon Ossa by my suggestion but we propose to call them "Village Guides." The very fact that they are not given a bureaucratic title such as Sub-Inspector, etc., may help to impress upon this staff the fact that they are helpers, missionaries, servants and not HAKIMS, jack-in-offices, petty tyrants or rulers.

The following are some of the things they will do :—

- (1) All Bank work (except audit).
- (2) Pest work—field rats, Kutra moth, Porcupines, etc.
- (3) Public Health work—Collecting lists for vaccination and preparing the people for the vaccinator's visit.

Cleaning up villages by digging of manure pits, putting in of windows, etc.

Inspection of Birth and Death registers.

Ratting, and preparing the people for inoculation.

Cholera prevention work.

(4) Preaching with and without the magic lantern and demonstration cart, teaching agriculture, co-operation, hygiene and uplift—social and material—etc., etc.

(5) Agriculture—demonstration and sale of improved ploughs and other implements, Improved seed, Persian wheels, Hissar bulls, Flower growing, etc., etc.

(6) They will urge the people to send girls and boys to school, popularise marriage registers and inspect them.

In a word the village guide will carry out the whole gospel of uplift already published in this district.

These village guides will have to live among the people and will be judged solely by their results and their appointment will begin a new stage in practical village work. We often think the people object to progress. It is not progress they object to but the multiplication of

petty officials who are in many cases unsympathetic and out of touch with village life.

This proposed amalgamation of rural staff is the inevitable result of two things. We now have a Rural Community Council co-ordinating the propaganda work of every department (and a very big work it is) and we have a School of Rural Economics teaching all the subjects for which we want to amalgamate staff.

We anticipate one difficulty only and that merely in the early stages. The Bank staff is very popular, so are those who distribute good seed or Persian wheels but those who insist on vaccinating all the babies and urge unwilling people to such irksome tasks are liable to be unpopular and that may reflect on the popularity of Banks and Hissar bulls, etc. We maintain, however, that these men, if they do their work properly will be the trusted friends and advisers of the village folk, and the very popularity of the obvious benefits they confer will break down all opposition to less-understood benefits such as vaccination in a surprisingly short time, and if a worker fails in the less spectacular parts of his work, it will be solely his own fault and he will merely have to be replaced and either given further training or got rid of.

Our success will depend on the spirit with which we can imbue the students, and I am optimist enough to believe we can achieve our object, and am determined at once to put it to the test.

Excluding Rewari, Farrukhnagar and the Ingram Estate we have 64 zails and when we have 64 village guides each in charge of all work going on we shall really be, for the first time, in touch with the people. Our guides will know everyone in the villages and be known by them. They will preach, they will demonstrate, they will advise, they will find out the villagers' point of view, where the shoe of progress pinches the corns of conservatism, deal with their doubts and difficulties, solve their problems and prescribe remedies for their troubles. At present our work is largely nominal, Kâghzi kâm, *paperasserie*. We shall for the first time get knowledge of what the villager really thinks of our schemes of development and improvement, and his objections to our innovations and we shall be able to adapt our line of attack to suit his defence and modify our crude proposals to suit the real circumstances of each village.

It has been suggested they should be under the Rural Community Council and if this Council can be developed in such a way that it can appoint and control staff and be assured of permanency this would probably be the easiest solution, as the Council in Gurgaon is very active and includes all the members of the District Board, all the officials engaged in village work, and all the leaders of rural opinion so that in its present shape, it has great possibilities. At present, however, it is unfortunately without funds

but if those departments whose work is being done by the guides will contribute to the funds of the Council, and if in this and other ways the Council can be put on its own legs, it could well control this new departure.

We hope that these village guides will start with an ideal of service and will be the true successors of the Co-operative Sub-Inspectors whom they will partially replace. Nearly everyone, official and non-official, whom I have consulted, including even such experienced administrators as Mr. Calvert, have nothing but praise for the scheme, if it can possibly be worked ; and having watched the training of the men whom we propose to use I personally see no reason whatever why the scheme should not be a hundred per cent. success. Every batch whom we turn out from our Rural School will doubtless be an improvement on the last. We shall learn how to teach and the students' standards will rise as the work in the villages progresses. Out of the first batch which came out at the end of September, twelve were put in charge of selected zails in various parts of the district. One has already thrown in his hand and reverted to his school but the other eleven are putting their backs into the work. Meanwhile a second batch will be trained, the experiment will be very carefully watched, errors eradicated and every improvement made so that the second batch and all succeeding batches will be progressively more suited for the work. If the scheme

succeeds we propose, in a couple of years, to have our 64 zails manned with village guides.

A good guide will have a book for every village with a page for every family. He will fill in details from time to time, so that he will know which children are due for inoculation, how many are still kept away from school, what improved implements the man has, whether he sows good seed or bad, whether he keeps good cattle or bad, whether he is a member of a bank or not and every single detail that is required for the purposes of rural uplift. The book, of course, will be confidential and we shall have to arrange that the guide cannot be dragged into law-courts and compelled to divulge the secrets of the people of his villages, for the amusement of the litigating public.

I have no experience of work in other districts or in other countries but I am firmly convinced that this scheme, if carried out in spirit as well as in letter, will be the means of the complete regeneration of the villages of this backward and neglected district.

What is more I say confidently that the scheme will succeed.

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## CHAPTER III.

### THE DEVELOPMENT OF THE DISTRICT.

Since the beginning of British rule the classification of the Gurgaon district for Revenue purposes has been "insecure," that is to say the people are liable to periodical times of scarcity. This has remained unaltered except for the small portion irrigated by the Agra Canal. The average area yearly matured with the help of canal water is 45,000 acres, so that the presence of the canal has not much effect on the district as a whole.

✓ The object of developing the district is to remove this stigma of "insecure" and to improve the conditions of village life.

The object of increasing the wealth of the district is to remove the fear of famine and scarcity and to provide the people with sufficient food and clothes, and give them sufficient leisure to enable them to educate themselves and their children and learn to lead happy, healthy human lives.

The increasing of the wealth, however, without the radical changing of the ideals and habits of the people is utterly useless. The Gurgaon people have no idea how to spend the money they have now, so what is the use of giving them any more until we have taught them not to waste their money on useless ornaments, useless display

on marriages, funerals and other ceremonies, useless litigation and so on ?

Development, therefore, means first and foremost UPLIFT, teaching the people how to spend their money, how to clean their homes and villages, how to make their homes healthy and comfortable, how to avoid ill-health and epidemics, how to bring up their girls and boys in health and cleanliness, how to educate them and how to lead happy, healthy and rational lives. Along with uplift come the few simple improvements in agriculture, which will more than double their crops.

All this is dealt with in the chapters on the Gurgaon propaganda programme, Female and Infant Welfare and Uplift, and the School of Rural Economy and Village Guides.

Hand in hand with this uplift and agricultural programme comes the material development of the district.

Total area of the district in acres—1,419,132.

The following are some of the principal agricultural statistics :—

—	Kharif. Acres.	Rabi. Acres.	Total. Acres.	Total acreage sown.
Average irrigated crops by well.	4,000	75,000	79,000	
Average canal crops ...	26,000	19,000	45,000	
Average Band irrigated area.	1,000	4,000	5,000	
Average Barani area...	3,48,000	2,11,000	5,59,000	
Total harvested area...	3,79,000	3,09,000	6,88,000	} 1,009,00.
Kharaba ... ...	2,54,000	67,000	3,21,000	

Number of wells in the district :—

Pacca	...	...	12,400
Kacha	...	...	1,600
TOTAL	...	...	14,000

## Distribution of harvested area by crops :—

			Area in acres.	Value per acre.	Estimated total value.
Rabi ...	Wheat	...	58,000	Rs. 45	Rs. 26,10,000
	Barley	...	104,000	44	45,76,000
	Oilseeds	...	16,000	38	6,08,000
	Gram	...	1,19,000	33	39,27,000
	Other	...	12,000	51	6,12,000
Total			3,09,000	...	1,23,33,000
Kharif ...	Sugar Cane	...	9,000	158	14,22,000
	Cotton	...	25,000	50	12,50,000
	Cheap food and fodder crops	...	3,45,000	21	72,45,000
Total			3,79,000	...	99,17,000

## AVERAGE VALUE OF CROPS.

Acres.	RABI.		KHARIF.			TOTAL.
	Value per acre.	Value.	Acres.	Value per acre.	Value.	
Chahi 75,000	Rs. 59	Rs. 44,25,000	4,000	Rs. 36	Rs. 1,44,000	Rs. 45,69,000
Barani 211,000	32	67,52,000	3,48,000	21	73,08,000	1,40,60,000

The following are some of the methods so far suggested and in some cases actually being tried for the development of the district :—

- I.—Bands.
- II.—Afforestation.
- III.—Increase of canal irrigation, if feasible.
- IV.—Increase of well irrigated area.
- V.—A better system of 'barani' farming.
- VI.—Improvement in methods of cultivation.
- VII.—Development of cattle and horses.
- VIII.—Development of pasture.
- IX.—Development of communications.
- X.—Co-operative credit and other such societies.
- XI.—Public Health and Medical work.
- XII.—Propaganda.
- XIII.—Combined effort.
- XIV.—Self-Help.
- XV.—Government aid.

The water table can be raised, besides a large area of country being immensely benefited and erosion and sand deposits prevented by the building of bands.

I.—Bands.

The bands built in the old days have all now been put in order except Kasan (which should be rebuilt as soon as possible) and surveys are being made and projects prepared both for improving the existing bands and for erection of new bands. There

are hundreds of sites for bands, great and small. A lot of the small bands might well be built co-operatively by the villages under Government supervision and encouraged by grants-in-aid, cheap taccavi, etc. The bigger bands and the systems of bands down the course of the bigger *nullas* must always be in Government hands.

All this wants pushing on vigorously and a regular programme of development should be drawn up, so that every year so much work shall be done. The band staff is only temporary at present and requires to be made permanent as soon as possible to remove any fear that this work will ever be closed down. Every small *nulla* should have its band and every big drainage line should have a ladder of bands all down its course as is already the case with the Badshahpur *nulla*. In this way only can the rain water from the hills be turned to profit instead of as at present eroding the country, spreading sand on the fields and flooding large areas of land.

Flow irrigation must be developed from the reservoirs formed by the bands on the big *nullas*.

Side by side with the bands must come afforestation. The hills of the district have 11.—Afforestation. lost their original forest and are being rapidly denuded of soil and the Forest Department has reported that unless the problem of afforestation

is tackled now it will soon be too late and nothing but naked rock will be left. At present the hills cause nothing but harm ; the rain water rushes off in a few hours breaching the banks, cutting deep ravines, spreading sand on the fields, washing away crops and soil and flooding large areas in the low-lying parts of the district. Once covered with forest these hills will provide much income in the shape of fodder, fuel and timber. The rainfall too, it is hoped, will increase and the water will flow slowly away instead of rushing off like a tidal wave, and the flow-off will be used for the crops in the plains below.

Remission for afforestation has been sanctioned and a promising start has been made. The Forest staff has been made permanent for five years but it is already inadequate for the work in hand. The steady extension of the staff and the provision of adequate funds is required to exploit the beginning already made.

Experience has also shown that the remission system requires modification. At present the owners, who close to grazing and reafforest their hills, earn remission at  $1\frac{1}{2}$  times the average rate of land revenue per acre so dealt with. It is very difficult for villages, unorganised as they are, to undertake reafforestation work and far the best way is for Government to reduce the remission to once the average incidence

of land revenue per acre in return for the good will of the village in closing the area effectively to grazing, and then let Government do the afforestation work itself.

The question of the possibility of providing flow irrigation for a part of Ballabgarh

**III.—Increase of canal irrigation.** tahsil was considered by Government, but was found impossible. It

is most likely however that water for lift irrigation could be provided and profitable farming could be done with co-operative and other lift installations but the people require a lead from Government. Until Government puts up a pumping plant and proves that it is both possible and profitable, it is unreasonable to expect our poor and ignorant peasants to risk their slender resources in such enterprises or to borrow large sums of taccavi from Government for the purpose. Meanwhile it is beyond us to do more than keep our present channels straight and clean, make plenty of *kiaras* for irrigation and avoid waste. This, however, will nearly double the area we can irrigate with the water now provided.

1. Well irrigation must be at least trebled. Lots

**IV.—Increase of well irrigated area.** of wells owing to the shortage and dearness of labour and cattle for working the *charsa* are called famine wells and only used in years of short rainfall. Very little use is made of wells except in the rabi season. By the use of the Persian wheel, well irrigation becomes

immediately profitable in both harvests, hence Persian wheel manufacture must be and is being vigorously pushed. There can be no doubt that without sinking another well we can more than double the harvested well area by the introduction of the Persian wheel. The Persian wheel must, if possible, be improved in efficiency and a sufficient number of factories be started to make the many thousands we want. A lot of work is being done in this direction now ; several factories are hard at work making wheels and the people are putting them up by hundreds.

2. If it is found (which I doubt) that there are wells too deep for the Persian wheel some other method of lifting water must be invented. Where conditions are favourable we must experiment with oil and electricity and must find and popularise water lifts for jheels and uncommanded canal land.

3. Borings must be put down to increase the supply of sweet water in our wells and efforts be made by deep borings to find sweet strata in the many bitter areas of this district. We have a certain number of borers now but they are not as popular as they should be. As this is development work and not a commercial speculation we should be content to sink a little capital in it without an immediate return. The return will come later with increased prosperity and more certain harvests.

4. A less uncertain and cheaper method must, if possible, be devised of sinking wells.

5. Great success has apparently attended the exploiting of tube-wells in the United Provinces. This should be taken up in this district. A demonstration installation is required and then cheap taccavi combined with technical assistance and possibly grants-in-aid. Both in the matter of oil engines and tube-wells it is unreasonable to expect our poor peasants to risk their capital until Government has demonstrated that it is a safe and profitable investment.

6. At present the land revenue is generally distributed over the village at the request of the villagers according to the kind of land, so that well-irrigated crops pay a far higher rate of land revenue than *barani*. To my mind this must act, consciously or unconsciously, as a deterrent to people and stop them from sinking new wells. If the land revenue was divided equally over all land, people would tend to think that they would lose nothing and gain a lot by sinking wells and I am certain that we ought to persuade villagers to ask for their revenue to be distributed evenly over all land.

7. Taccavi for wells at concession rates would add further encouragement to well-sinking. It should be the object of land-owners to protect all their land by wells so

that no crop need be lost by failure of the rainfall.) Another urgent reason for more wells is that every exchange of Persian wheel for *charsa* releases at least two able bodied men and each of these will now want his own well to work. One great reason for the small number of wells in use in this district at present is the shortage of men to work the *charsa*.

8. The proper fencing of well land must also be taught. The Ahirs build a bank and cover it with thorns but the rest of the people merely wring their hands when their crops are eaten by wild animals. In a district like this where trees and shrubs grow so freely it must be possible to devise a quick fence that will be absolutely impregnable and we must experiment to discover the best way of making quick fences.

9. A better way of conveying the water from the well to the field should be sought for to replace the expensive, clumsy and leaky earthen banks, at present in use.

10. Wind mills, machines driven by combined or alternative wind and bullocks, and machinery that can be yoked in turn to separate plant for water lifting, flour grinding, chaff-cutting and threshing must be invented and popularised.

11. Another need is to teach people to grow more valuable crops on the wells. It is sheer waste of well-water to grow cheap stuff like wheat and barley that

can be grown just as well on *nahri* or *sailaba* land. Wheat and barley have two other great disadvantages. They ripen when labour is most dear and half the crop goes in wages ; they are also terribly liable to damage by hail. Well water must be used to grow as much of the really valuable crops like cotton, cane, pepper, garlic, onions, potatoes, vegetables, fruit, etc. as a proper system of rotation will allow, so that full value can be got for this form cf irrigation.

The ambition of every zamindar should be to sow something and reap something every month so that he and his cattle and his well may never be idle and may never be overworked so that he has to hire labour or cattle.

1. The average Barani harvested area in the Kharif  
V.--A better sys- is about 380,000 acres and the  
tem of Barani Farm- average *Kharaba* over 250,000.  
ing.

The Rabi is not so bad. The harvested area is about 210,000 acres and the *Kharaba* 70,000 or about one quarter of the total sown and probably largely represents the *dofasli* area where people are foolish enough to sow gram without ploughing in the old crop so that the old crop absorbs all the moisture before the new crop can develop roots. The waste in the Kharif, however, is appalling, nearly half the area sown is *Kharaba* and we all know that the *Kharaba*

recorded is entirely insufficient and we may be certain that in reality quite half the Kharif is *Kharaba*.

Besides, owing to the bad system of farming in this district, the average yield per acre is very low indeed, so that even on the harvested area the out-turn is very small.

The first thing, therefore, wanted is better *barani* farming. Nearly all the Kharif is sown without ploughing and without manure and is entirely speculative.

2. The ambition of every zamindar is to sow every acre every harvest and he has neither the cattle to plough, nor the manure to strengthen the soil, nor the labour to weed it. What we want is to persuade people that a small area properly ploughed, manured when required and sown with good seed, is far better than scattering indifferent seed over a far larger area than can be properly managed.

3. We must also impress on those who want to sow *dofasli* gram that they must turn in the old crop with an iron plough before sowing the second crop. People must be taught that well ploughed land turned in with iron ploughs that leave no '*antra*' (unploughed ridge) and no roots and weeds, will retain the moisture far longer than land scratched with a *desi hal* and left full of the weeds and roots of last crop to suck up the little moisture left in the soil. Finally people must be induced to harrow their land after rain so that they

may conserve the moisture and plough and sow at their leisure.

The Kharif of 1925 was a patent demonstration to all who had eyes to see that good farming requires far less rain than bad farming. Wherever crops were sown in the well tilled *chahi* land they yielded excellent crops with the same moisture as the *kharaba* sown next door to it on badly tilled soil.

4. Another great fault of the *barani* cultivator is that he does not bank his fields to keep the water in, nor make *kiaris* to keep the water from running down to the lowest part of the field. A vast difference in the Barani crops would result from *kiari bandi* and *daula bandi*. Where the sub-soil water is bitter this is even more necessary ; but it is necessary, everywhere, both to conserve moisture and prevent erosion.

The remission of a small proportion of the Land Revenue for a few years for fields so banked and divided would certainly provide the necessary stimulus for a general campaign to be entirely successful. This is a big improvement which a little propaganda backed by a Government grant of remission could effect in a very few years.

1. Pests, whether of rats or insects, must be dealt with and the District Board is tackling them in the only way possible. The villagers are being persuaded to

VI.—Improved methods of cultivation.

sign a printed application asking for their rats to be killed and promising to pay the cost. Local men are being taught the work, and being supervised by expert staff.

The best method of killing rats is by the cyanogen pump and this is very popular in Gurgaon.

The rat-killing staff will teach the people about other pests while they are dealing with the rats, so that when the time comes they will be ready to adopt the proper methods. Local rat-killers are being trained for every zail.

We must continue on these lines for all pests. The *kutra* moth is getting worse every year but can easily be got rid of by "light-traps", and much is already being done to cope with this pest.

2. There is an increasing shortage of labour and for this reason machinery must be introduced. A splendid start has been made with the iron plough and Persian wheel, and drills, chaff-cutters, harrows, flour mills and other labour-saving devices must be popularised.

3. Proper rotations must be worked out for all kinds of soils and green manuring must be taught.

4. The popularisation and distribution of good seed is a very big business and requires to be tackled continuously and vigorously. No sowing season should be allowed to pass without the most strenuous attempts

being made to popularise the best seed in every village where it can be useful.

5. Another necessity is to persuade people that the growing of wheat is not necessarily the hall mark of a good farmer. Grow wheat where wheat pays but remember the canal colonies can produce it far cheaper than we can. Remember also that Delhi and other towns are very near and have very great and very expensive wants and we must grow what sells best in Delhi or elsewhere. It may pay us better to grow charcoal or grass than wheat for the Delhi market and dairy produce and fowls may be far more paying than any crops. We have two roads and two railways running into Delhi and we must organise co-operative marketing so that we can send vegetables, grass, charcoal, poultry, eggs and fruit by rail, cart or lorry to Delhi. We must suit our farming to the market and not go on blindly growing particular crops because our fathers before us grew them, when labour was cheap and there were no roads or railways.

6. Consolidation of holdings is another urgent necessity in this district to enable people to make the best use of their wells and land, to encourage fencing, reduce litigation, and enable more wells to be sunk.

7. The zamindar complains of shortage of manure but burns his cow-dung and lets the white-ants eat his firewood supplies. Timber must be grown for fuel on

all spare land, *banjar*, *shamilat*, *gatwars*, roadsides, fieldsides ; suitable grates must be devised and people be taught how to boil milk over wood and other fuel so that cow-dung is burnt for no purpose whatever, and all the cow-dung must be religiously reserved for manure and the land must be considered entitled to absolutely the whole of the cow-dung, without any exception whatever. One very good way would be to erect temporary sheds in empty fields and keep the cattle in them all the year round, moving the sheds round from field to field. Propaganda has gone so far in Gurgaon that villages and individuals are already beginning to stop making dung-cakes. If Government offered a little land revenue remission for tree growing and started a vigorous campaign against dung-cakes it could kill this pernicious custom in five years.

The village sweepings are thrown in a heap to be blown away by the wind, washed away by the rain and desiccated by the sun. Double value would be got by pitting and the health of the village would improve enormously. This is being done in practically every village now.

8. An important work in many parts of the district is the fixing of sand-dunes by discovering and propagating suitable vegetation.

If we could treble the well crops, from 80,000 to 240,000 acres, we should (without allowing for the increased value of the more expensive crops we hope to

. Profits.

grow) increase our out-turn from Rs. 45,88,000 to Rs. 1,37,64,000 and only use up 160,000 extra acres.

At the same time instead of scratching 880,000 acres of barani land of which 560,000 is harvested and the balance of 320,000 wasted as *khādrabā*, we must only farm 480,000, and the money and time and labour we save from the other 400,000 acres must go to the proper farming of the reduced area. Allowing about 100,000 acres as *khādrabā* we shall get at least a 50 per cent. increase of out-turn in the remaining 380,000 so that our crops from the reduced but better farmed area will be as much as from the previous larger area and we leave 400,000 acres to spare. 160,000 of this is to be used for trebling the well crops, and the balance of 240,000 acres is free to turn into pasture as explained later.

The gain is enormous—nearly a crore of rupees worth of well crops and a quarter of million acres to spare for pasture, timber, fuel, etc.

This should be our policy and every effort should be directed to changing the system of farming from extensive to intensive on the lines noted above.

The improvement of cattle is one of the best ways of developing the district. To do this

VII.—Development of cattle and horses. we must undertake the provision of Hissar bulls, elimination of bad bulls, steady grading up of cows and development of the dual purpose breed of Hissar cattle where

the cows shall be first class milkers and the males shall be first class bullocks. Government farms in the district to breed bulls and heifers and supervise our own breeding and pasture work are essential.

We must obtain sanction to our Bull Cess, which has been before Government for more than two years so that instead of 100 bulls a year we may buy 350, which has been worked out as the minimum number necessary to provide us with the right number of stud bulls.

We must encourage people to lay down pasture and keep herds of stud-bred cattle and maintain fodder reserves. Encouragement is required in the shape of remission of Land Revenue for this work combined with a system of premia for properly kept cattle and fodder reserves such as ricks and silos.

In this connection it must be remembered that if we keep first class cattle we shall get far more milk and *ghee* and far better cattle to plough with or sell than by the present bad cattle, so that we shall not need so many animals as we have now and this will mean more grass and fodder for the cattle we do keep. Bad cattle eat as much as good cattle but give a far smaller return to their owners.

The District Board, the Agricultural Department and the Co-operative Department must encourage the purchase of heifers from Hissar. Cattle fairs must be and are being developed to improve the conditions of

marketing our spare cattle and to obtain income for our cattle work. Much more veterinary staff and many more hospitals are required for dealing with disease, epidemics, castration and inspection of stock.

Work has progressed so far now that the castration of bad bulls is proceeding regularly with the free consent and assistance of the people and 600 Hissar bulls are located in the district. All that is wanted is the funds for the proper expansion of the work.

We must ask Government for liberal grants for the purposes of cattle improvement.

As a side show the improvement of horses, sheep and poultry should be taken in hand.

Of first importance to a cattle breeding district is the encouragement of pasture and the accumulation of fodder reserves, by whatever means may be found practicable, to safeguard our stock in years of drought and this must be taken up very earnestly in this district, and people must be encouraged by remission of Land Revenue or by whatever other way is found best to accumulate reserves.

VIII.—Development of pasture.

When the afforestation of hills is proposed, the people say where shall our cattle graze? The answer is on the inferior barani land which under the proposed system of intensive cultivation will no longer be used for crops. Besides this we only want to take a portion of

the hills at a time. When that has been fairly successfully treated we will utilise it for grazing and afforest the rest unless meanwhile sufficient pasture has been procured in other ways. In that case we should reserve the hills permanently for timber and grass-cutting and allow no more grazing.

All this spare land must be steadily turned into pasture and forest. It will cost no great sum and will yield an enormous harvest of grass, timber and charcoal, and tree loppings for fodder in years of scarcity. There will be no need to burn cow-dung. Ample fire-wood will be available and there will be plenty for all needs and also a surplus to sell as timber or charcoal in Delhi.

It must be remembered that our rainfall is sufficient for trees and good grass to grow freely all over the district, and a rainfall insufficient for crops will give an excellent crop of hay, so that we can always rely on having a good harvest on our pasture land.

A great deal could be done, if at the same time that the consolidation of village holdings is done, all the inferior barani land were reconstituted as village *shamilat* and reserved for ever for pasture by a signed agreement to be included in the *Rivaj-i-Am*. In many places there is little or no grazing ground left, as the *shamilat* has been divided or cultivated. Where consolidation is carried out and the modern

methods advocated in this note are brought into use, there will be plenty of land to spare to rededicate as village pasture.

The habit of siloing the spare fodder crops and grass in the monsoon must also be introduced and developed.

If we could, with the help of a system of land revenue remission and premia, introduce co-operative stock-rearing (horses and cattle), with fenced-in co-operative paddocks of properly cultivated pasture along with fodder crops and fodder reserves sufficient for the societies' stock, a great advance would have been made in solving the problem of cattle breeding and a great contribution made to the development of the district.

The improvement of communications is a great necessity. Two railways, of different gauges, run down the two sides of the district and the centre is without railways at all. It will, probably for many years, be impossible to get a line across the district to connect these two railways, but it makes it all the more necessary to develop the roads.

IX.—Communications.  
The Sohna-Rewari road is being taken over by Government. We hope for immediate completion. In addition to this the Hassanpur-Punahana-Ferozepur, the Ferozepur-Jhirka-Tijara, the Rewari-Jhajjar, and the Nuh-Jatauli roads require metalling to complete the

most urgent needs of this district in this respect. A complete programme has been drawn up but nothing can be done without funds.

I need not say anything about the various kinds X.—Co-operative credit and other such societies. of co-operative societies which are of infinite value in every undertaking connected with village life.

Work is spreading all over the district and the only possible hitches are the shortage of staff and the shortage of capital in the Central Banks. Government can help with both by increased grants and by taccavi and the latter can also be helped by ourselves. There is nothing that cannot be done co-operatively from village hygiene and public health through finance and marketing to cattle breeding and improved agriculture. Co-operation is the cement in the building of Development which holds everything together and makes it doubly effective.

The Banks must increasingly be used for the issue of taccavi and every Central Bank and Union at tahsil or district headquarters must be allowed to open accounts at the Treasury or Sub-treasury for the payment of all money due to Government and finally pensions must be payable through Co-operative banks.

It is probable that the indebtedness of the worst and most neglected parts of the district can never be relieved in the end, by ordinary means, and some sort of assistance

will have to be rendered by Government in the shape of a lump sum grant of money or a loan without interest or both of them together or else by some sort of scheme combining the principles of insolvency and courts of wards. At the last settlement but one proposals were put up to Government but nothing came of them.

The district lost 20 per cent. of its population in the 20 years between 1901 and 1921.

#### XI.—Public Health and Medical.

It is probable that it is recovering somewhat now, thanks to the most strenuous efforts in fighting the continually recurring epidemics, but even so, Gurgaon district can be extremely unhealthy and many of its immediate neighbours do very little for medical relief and public health, so that we are very much exposed to epidemics and get little information and no help from over a great deal of the length of our border.

We have opened 13 dispensaries in the last six years but many more are wanted and nearly all we have opened are in borrowed buildings and for none have we anything but borrowed quarters, so that a large building programme is wanted.

For public health the sanitation of the village must be improved and female and infant welfare work developed not only in the towns but in the villages. These are partly a question of public effort and subscription and a very good beginning has been made in the

district, but for hospitals, general and female, we hope for the help of Government.

Public Health work however will always be difficult in the villages until the Rural Dispensaries are transferred to the Public Health Department. Then the doctors will be Local Public Health Officers and be responsible for the epidemic work and the sanitation of the areas served by their dispensaries. In this way epidemics will be easily dealt with and the villages kept clean and healthy.

The dispensary will remain, as it is now, a glorified first-aid station and the tahsil hospitals will be developed as hospitals and operating centres for all the more serious cases.

The secret of all success in the villages is propaganda and the campaign that  
XII.—Propaganda. has been going on for the last six years has been wonderfully successful.

Things undreamt of before, things supposed to be utterly opposed to every custom and sentiment, have come to pass easily and naturally, all owing to continuous and intensive propaganda.

We now have two special schools to train workers for rural uplift (1) The School of Rural Economy for Teachers and Village Guides; (2) The School of Domestic Economy for Women. These are both explained in their own chapters.

The Village Guides have been appointed by the District Board as an experimental measure and are rapidly making good but this is a work far beyond the resources of a bankrupt District Board and will require special assistance to finance it. Besides this, we have a vigorous campaign of posters, pamphlets, poems, songs and all manner of literature. Thousands of printed papers are issued weekly and distributed at the courts and offices and all over the district through every possible agency official and unofficial. The daily distribution in the district court compound is between two and three hundred. Everyone is encouraged to write and all kinds of stuff is issued from Socratic dialogues to village songs. (*See Appendix IV.*)

The District Gazette, owned by the District Board, is published weekly and gives the fullest support to all the work going on and provides both information and propaganda. One copy at least goes to every village in the district. Then the glee parties and wandering minstrels, who go from village to village, have been pressed into our service to sing our songs and recite our stuff. The Gurgaon Amateur Dramatic Club provides a most popular form of entertainment in which propaganda scenes and uplift dramas are shown.

The Palwal Show is our big annual propaganda effort and it has a district ploughing championship

which has been going for six years now and is unique in the whole of India, a cattle show, and horse show (this is run by the Army Remount Department), besides a big agricultural and cattle-breeding and poultry exhibition. This year a large Health Section was added to illustrate the whole of our uplift campaign. Advantage is taken of the show for all manner of lectures, demonstrations, cinemas, shows, dramatic performances and entertainments aimed at popularising our methods of improving village life. (*See Appendix I.*)

Competitions and demonstrations go on all the year round in the villages. Magic lantern lectures are given every night all over the district, about three thousand slides have been designed locally and made for us, mostly by the Public Health Department. Carts move round the villages loaded with implements, seeds, etc., for demonstration and everything that can be devised with the microscopic funds at our disposal is carried out to stir up the villages to reform their methods of living.

This campaign requires adequate financial support from Government so that it may be carried out without hindrance. At present for want of money and staff everything is very cramped and handicapped and vast opportunities of doing good are being continually lost.

The District Board has two demonstration farms but naturally cannot put as much money into this work as is required. His Honour the Lieutenant-Governor promised

us a farm in January 1919, and it is expected to start this year. Rural education has not yet become the uplifting force in village life that it should be and immediate steps must be taken to bring it into line, so that attendance at school will not only drive the lad on to the land instead of, as at present, off it, but will stimulate him to put things right in his home and village.

Literature must also be provided for the village boys and girls to exercise their newly won gift of reading on, so that they shall not lapse into illiteracy again.

Tahsil shows are already being organised as far as money will permit and we shall have to go down to zail shows if we really mean business, but it all means money and the District Board cannot produce it.

Every department of Government engaged in village work must work hand in hand with each other, with the District Board, and the District authorities if we are ever going to achieve any really big results. Government has the money and the technical knowledge, the District Board and the local authorities have the local knowledge and experience and are in daily touch with the villagers and can command their good will.

XIII.—Combined efforts.

It is no use for any one Department or authority to set out by itself to uplift the villages. All must

work together. It is with this in mind that the great experiment of the Village Guides has been inaugurated.

XIV.—Self help. We can help ourselves on all these points, i.e.:—

1. Building Village Bands by co-operation and by taccavi, etc.
2. Proper use of canal water and proper construction and maintenance of canal channels.
3. Increase of well crops by :—
  - (a) Persian wheels.
  - (b) Other economical water lifts.
  - (c) Continuous use of existing wells in both harvests.
  - (d) Sinking new wells.
  - (e) Better methods of sinking wells.
  - (f) Borings in sweet wells.
  - (g) Experimenting in tube-wells.
  - (h) Redistribution of Land Revenue to encourage well sinking.
  - (i) Proper fencing of well land.
  - (j) Better method of conveying water from the well to the field.
  - (k) Growing more valuable kinds of well crops.

4. Decrease of speculative and badly cultivated barani crops, and better farming of a smaller area.
5. Banking and *kiarebandi* of fields.
6. Killing rats and harmful insects.
7. Iron ploughs, harrows, and other labour-saving devices.
8. Proper rotation of crops.
9. Green manuring.
10. Use of good seed.
11. Farming to suit the market.
12. Consolidation of holdings.
13. Stopping the burning of cattle-dung and encouraging the planting of fuel-trees on spare land.
14. Pitting and covering of village refuse and manure.
15. Fixing of sand-dunes.
16. Improving cattle—
  - (a) Elimination of bad bulls.
  - (b) Development of 'dual purpose' breed of Hissar cattle.
  - (c) Buying Hissar bulls and heifers.
  - (d) Cattle fairs, competitions and shows of all kinds.
  - (e) Co-operative cattle-breeding societies.

17. Improvement of horses, sheep and poultry.
18. Formation of fodder reserves.
19. Laying down and fencing pastures.
20. Growing timber and forests on the hills.
21. Putting more capital in the Central Banks and Unions.
22. Mortgage and land-improvement banks and Co-operative Societies of all kinds.
23. Establishment of urban and rural Health Centres.
24. Social uplift and proper attention to public health and sanitation.

Government can help with money, propaganda staff,

XV.—Government seed and advice, and can give aid. enormous encouragement by—

- (a) Building Bands itself and assisting villages to build them also by co-operation, cheap taccavi, etc.
- (b) Schemes of remission for (1) Afforestation of hills (already partially in progress), (2) Laying down of pasture, (3) Fodder reserves, (4) Good cattle, (5) Banking of fields.
- (c) Demonstration Plant for lift irrigation from canal.
- (d) Ample provision of well-borers and cheap rates for their use.

- (e) Deep borings to discover sweet water strata in bitter areas.
- (f) Discovery of better methods of well sinking.
- (g) Demonstration tube-wells.
- (h) Cheaper taccavi for well-sinking and other forms of development.
- (i) Government cattle farms in the district.
- (j) Cattle breeding grants and concession rates for bulls and heifers and allow us to tax ourselves to raise money to buy bulls.
- (k) Adequate veterinary staff to deal with disease, epidemics, castration and inspection of stock.
- (l) Horse-breeding subsidy.
- (m) Development of communications.
- (n) Increase of co-operative staff to keep pace with the increasing demand for new Societies.
- (o) Establishment of mortgage and land improvement Banks.
- (p) Extension of Public Health work ; and reorganisation of rural medical relief to suit rural conditions.
- (q) Development of modern agriculture by opening Demonstration Farms and taking in hand intensive propaganda

work on a big scale in the district in conjunction with the District Board and assisting with staff and money grants.

- (r) Adapting education to suit rural conditions and develop village life on the best lines.



# CHAPTER IV

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## **FEMALE AND INFANT WELFARE AND UPLIFT.**

The degradation of womankind is the worst feature of Gurgaon village life. The female sex from earliest childhood is brought up as an inferior class and from being treated for ages as inferior it has become inferior. This is the biggest problem we have to tackle. Women are often treated as of less account than animals and the idea of educating them would appear absurd to a villager.

The women besides doing all the household chores do, except for a few small pardah observing tribes, many of the farm chores as well.

There can be no objection to this and indeed the only redeeming feature of village life is the field work done by women which takes them and their newly born children away from the filth of the village for a large part of the day.

In addition to this however they grind the corn which should be done by cattle, and make dung-cakes which should be done by no one, as besides making the women and their children filthy and wasting valuable time it has utterly ruined the Indian farmer and is the main cause of the poverty of most villagers.

As a result of this unnecessary drudgery being forced on the women the children are utterly neglected and the women cannot make or mend clothes. The children grow up unwashed and filthy, their eyes are ruined, and they are as degraded as their parents. The filthy habits of the villagers make what should be the children's playground a combination of dust-bin and latrine, so that the condition of the children is unbelievably bad.

At childbirth the women are put into the worst and dirtiest room in the house, their dressings are the filthiest rags and their attendant a member of the lowest caste in the village, generally old, often blind and always filthy. The result is much unnecessary disease, suffering and mortality, both among the women and their babies.

Such is a brief and restrained description of things as they are.

The remedy is as follows :—

The Gurgaon Health Association has adopted the following scheme of work and expansion. It may be treated in two parts. The first is the programme of village work and propaganda, the second the provision of facilities for training workers and teachers.

The village work is to be undertaken by Lady Health Visitors, each of whom will be responsible for

visiting a group of two, three or "more villages, paying one or more visits to each village in a week as circumstances may require. At first the work will radiate outwards from Gurgaon Sadar and already four villages near Gurgaon are receiving one or two visits each every week. It will be the Health Visitor's duty to enquire for and visit in their homes newly born babies and their mothers and to advise the mothers on the feeding, clothing and washing of their babies and themselves. She will also visit pregnant women and advise them on necessary precautions and preparations and the selection of a good *dai*, etc. This home visiting may be expected to take roughly about two hours. When the scheme is in full working order each village will be expected to provide some house or room as a Health Centre for the village and after the home visiting the Health Visitor will repair there and stay until 5 P. M. in winter or about midday in summer. She will advise such pregnant women as visit her, advise mothers on the care of babies, attend to minor ailments of women and children, etc. She will also give lectures to women on health topics, sanitation, etc., and lecture the village *dais* and train them at some hour of the day. She must be prepared too, to attend labour cases if any *dai* needs her advice.

The pay of these Health Visitors as fixed by Government varies between Rs. 75 and 150 per mensem.

They receive in addition free quarters and travelling expenses, and adequate arrangements have been made for their residence and their travelling.

A Health Visitor is already working in Gurgaon Civil Station and village, a second in the villages round and where are applications from groups of villages in several parts of the district with guarantees of all expenses. In addition to Home visits and work at the Centre, as described above, the headquarter visitor trains the *dais* class (see below) and gives lectures on such subjects as Sanitation, Domestic Hygiene, Child Welfare, etc., both in the School of Domestic Economy and in villages in the district. There are Health Visitors also at Palwal and Rewari.

All Health Visitors will be required some evenings a week to give magic lantern lectures in the surrounding villages on Child Welfare and to explain the advantage of Health Centres and thus induce more villages to join the Association.

Wherever Health Centres are established *dais* classes for the *dais* of the villages round will be started. There they will not only learn midwifery but attend the health centre regularly and learn everything possible about the welfare and upbringing of children so that they will be of very great value to their villages.

At present the village *dai* is almost always a woman of the lowest caste in the village but we are making strenuous efforts to change this and persuade high caste women to undertake this important work. As in everything else we are steadily gaining ground and already several women have come forward to be trained and the only difficulty now is where to get them trained.

The Health Visitors will be appointed by the Health Association but the latter will only send its visitors to such villages as decide to contribute to the support of the Association. Thus as each group of three or more villages joins up a new Health Visitor will be engaged and so the work will spread. If a village wishes to have more frequent visits it will be expected to give larger contributions. A small village will only have one visit a week, a large one may be willing to contribute for two. The number of visits will be regulated by the Executive Committee of the Health Association.

As there is great difficulty in obtaining experienced Health Visitors, particularly from our own people, the Association proposes to offer two stipends a year at Lahore in order to get Health Visitors for future use, if possible from among the women of this district. It is expected that the work will expand at such a rate as to require least two extra visitors each year. As the period of training is  $2\frac{1}{2}$  years this allows

normal expansion to begin  $2\frac{1}{2}$  years from now, i.e. in 1929. Until then we must obtain our workers in the open market.

2. In order to spread the elementary principles of health and hygiene in as many villages as possible and to uplift the people with the greatest possible speed, it is necessary to concentrate on improving the ideas of the women on these subjects rather than of the men. The women will pass the ideas on naturally to their children and will spread them far more than men, as they are personally and vitally interested in them. The system of Health Visitors for groups of villages, as outlined above will eventually provide the means of uplifting these women but progress here is limited both by the length of time necessary to train Health Visitors and the amount of money we can raise for this very expensive work. In order not to waste the time until they are ready and in order to spread enlightenment over the largest area possible it is advisable to begin educating the women on non-technical health subjects such as the necessity of cleanliness of body, clothes and surroundings—and so to prepare the ground for the more advanced teaching of the health visitors. The School of Domestic Economy has been established to train women to accomplish this pioneer and preliminary work. In its own sphere it does the work which the School of Rural Economics does for the men. It takes female teachers and candidates for a six months

course, trains them in cooking, sewing and knitting cutting out and making clothes, mending, laundry, toy making, First Aid, Health Work, Epidemics, Sanitation, Hygiene, Infant Welfare, singing, playing games, co-operation, the use of the Magic Lantern, the art of lecturing, etc., etc. Adequate stipends are paid during the course and the women live in the safety and security of the walled enclosure within which the school is situated.

When they pass out the pupils will go to schools as teachers and will be expected to pass on their new ideas to their students and in the village. As the first course was experimental we could only collect 17 pupils and of them only 6 afterwards consented to teach in boys schools. For the second course, however we have more than double the number of pupils and every one is prepared to go to a boys school after the training. Most of them are relations of teachers and were recruited for the purpose of teaching the girls who are crowding into the boys schools.

Besides the permanent staff of the school assistance will be given by the Civil Surgeon and Female Sub-Assistant Surgeon for First Aid, by the Health Officer and Health Visitor for Sanitation, Health Work, Epidemics, Hygiene, and Infant Welfare, and by the Co-operative staff for Co-operation. The pupils attend the Health Centre regularly to learn the care of children, etc., etc.

3. As a general measure of uplift we are urging parents to send their daughters to school and so far over 1,500 have joined their brothers in the village boys' primary schools. Once a girl has learned to read and write with her brothers several things will happen. The inferiority complex will be broken, she will never spoil her hands, waste her time and dirty herself by making *uplu*, and she will teach her children all she learnt herself and she will cease to be a slave. These girls will be our strongest allies and agents.

# CHAPTER V

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## THE SCHOOL OF DOMESTIC ECONOMY

A PAPER WRITTEN BY MRS. BRAYNE FOR AN EDUCATIONAL CONFERENCE AT GURGAON IN MAY 1927.

In the pamphlet called the "Gurgaon District Female and Infant Welfare and Uplift" you may have seen some account of the origin of the School of Domestic Economy. My husband and I have for many years been visiting the villages and seeing the people in their homes and I have in addition inspected many thousands of babies. Nothing has impressed us more than the appalling squalor and degradation of Gurgaon domestic life. The women are little better than animals, their life is nothing but drudgery, drudgery in many cases unnecessary, and in many cases degrading. The amount of unnecessary suffering that is endured by the women in our villages would break the hearts of the men. They have to watch child after child ail and die, and they have neither the time nor the knowledge to help them. Their children are utterly neglected. In fact they are not brought up at all. They drag themselves up on the village muck heaps. The girls never go to school and are considered unfit for the school and the idea of educating them would have in this district, a year or two ago, been regarded as stupid and ridiculous. Some of the boys go to school but they learn neither to respect their

sisters nor their mothers and they learn nothing to make them attempt to improve their homes.

As a matter of fact neither among human beings nor animals is the male regarded as responsible for the home. It is the female who makes and keeps the home but for some reason known only to the people of the Gurgaon district or to educational experts it has hitherto been considered unnecessary to train, educate or discipline the female of the human species.

I can only imagine that the excuse for this astounding state of affairs has hitherto been that the customs of the country and the state of civilisation forbade the education of girls. Had those who said this studied the people in their homes and not in office files they would never have made this excuse.

The people are thirsting for the uplift of their womenfolk and only required a little awakening to take steps to satisfy their thirst—clear proof of this can be seen in our own schools where over a thousand girls have come crowding into the boys' schools in eighteen months although they know that for some years to come we shall have great difficulty in teaching them anything except what the boys are taught. The two biggest girls classes are in Musulman Rajput villages whose inhabitants would have died rather than send their girls to a boys' school had it really been contrary to their religion or caste.

To remedy the appalling error of our present system and to begin the work of training the women to fit them for their future life as wives and mothers the School of Domestic Economy has been evolved. Its main function is to train teachers for the boys' schools but it also caters for the few girls' schools we have.

The Domestic School is really a finishing school to teach some of the things that a girl should know to make her home, husband and children comfortable. At present the education of girls is so deficient that it teaches them few of the things that are useful in the home, such as cooking, washing, ironing, sewing, knitting, the care of children, first-aid, etc. How is the mother to know how to discipline her family if she has not learnt it herself and been taught how to teach it? This generation will never be as good as the next when the baby, from the day it is born, has been trained, first of all to get three or four-hourly feeds, then, as he or she toddles around, to come in and eat clean food at the time appointed by the mother, and to be washed before each meal, and bathed at the right time every day. If the child gets sore eyes its mother will at once know the best remedy; if it gets some illness she will know at once whether it is a serious one or not and take it to the doctor, if necessary. As the girl gets older she will go to school with her brother and learn more discipline, to sit still, to do lessons and to take proper exercise, to

make her grow straight and strong. Then she in her turn will be taught many useful things for the home. A clean, orderly disciplined home is a happy home. What man or woman can be happy when the children are ailing, dirty, fretful and disobedient? What home can be happy when the children are quarrelsome and come in and demand food at all times of the day, and how can children thrive when their stomachs are filled before the last meal has been digested? They get indigestion; they don't know what is wrong and cry, and their ignorant mothers give them more food and that only makes matters worse. How can the home be happy when the man comes home at night tired after a long day's work and finds his wife also tired and cross, as the children have been fretful and ill and she not able to do the cooking and washing, etc., because they would cry for her and are crying still and dirty and the house is full of flies, dirt and very uncomfortable; the disobedient and undisciplined children are refusing to go to bed when they are told to, and to stop talking or shouting when they are told, and are doing everything that they are forbidden to and turning the home into a bear-garden. How much happier the home would be if the mother knew how to keep it clean and the children happy and healthy and orderly. The man would come home tired to find a nicely cooked meal waiting for him, the children playing happily among the flowers they had helped to grow,

the wife cheerful and contented, everything fresh and clean and both will then take pride in the comfort of the home and their fine strong children that are growing up obedient and intelligent and useful both in the home and the village.

The man must also learn to improve his crops and his village so that instead of being in debt he is putting by in the bank for the education, marriages or even the sickness of his children. How many lives might be saved if the sick children were brought into hospital before they were too ill—too ill to live—and if the father had cash in the bank he could afford to pay something to the Hospitals, Health Visitors or any other useful association or institution. The children could go out in their play time and learn farming from their father and collect firewood. The girls would make rag-toys and dresses for their dolls and the boys would make wooden ones too. The father would have to lend his bullocks occasionally for grinding the corn but the mother would make, and take pride in making, all the clothes and perhaps they could save up for a sewing machine, if her parents had not given her one instead of spending so much on jewellery at her marriage. One of my own best wedding presents was a sewing machine, which still clothes me and my children.

Simple remedies she would always have in the house and as she had passed in First-Aid she would

know how to bind up cuts and scratches so that they quickly healed. Quinine would be bought and given regularly so that with the help of mosquito nets and no dirty water lying near the house, none of them would get malaria. These are a few of the things that I am trying to have taught in the Domestic School and I want all the men to help their wives and daughters to get as much education as they can. Then they will gradually learn to have happy and healthy homes.

To show the present state of affairs in the matter of female education and how necessary this school is, I may say that a senior educational expert told us that we taught little or nothing that concerned the female side of the official education curriculum. If this is correct it just shows what a lot has to be done to bring education into line with the real life and needs of the country and it explains the terrible failure of our efforts hitherto.

The hope of rural India is the girls. Give them a fair chance and you will turn the village into a paradise.

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## **CHAPTER VI.**

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### **THE PRESENT POSITION IN FEMALE UPLIFT WORK.**

1. *School of Domestic Economy* is training women to teach the girls in the boys' schools.

Subjects taught :—

sewing,  
knitting,  
cutting out and making of clothes,  
washing and ironing,  
cooking,  
hygiene,  
sanitation,  
epidemiology,  
first-aid,  
infant welfare,  
co-operation etc., etc.

One class of 17 has just finished the prescribed course, and five of them have already been posted to boys' schools. In addition to these two other mistresses are working already in mixed schools.

The new class was started on June 15th—28 students were enrolled and all of them are willing to work afterwards in boys' schools. More are still coming in.

Owing to the impossibility of finding literate women to train, illiterate women are also being taken and the present class is composed of about one-third literates and two-thirds illiterates. The illiterates will have to stay

longer so as to learn reading, writing, etc., as well as the proper school course.

The first course was experimental and women could with difficulty be got together and therefore, no conditions could be imposed.

The demand is so great this time, incidentally proving the value and popularity of the training imparted, that we can select mainly those willing to teach afterwards in boys' schools.

The object of this school is to train teachers to teach everything that a village woman should know.

2. *District Health Association*, with affiliated branches at Palwal and Rewari employing 3 Health Visitors, and 3 Health Visitors at Gurgaon.

*Dais classes* at Palwal, Rewari and Gurgaon. The village *dais* from villages round headquarters are also taught. Arrangements are being made to train high caste women as village *dais* and replace the dirty untouchables for this important and honourable work.

*Health Centres* at Headquarters and in many villages round.

*Baby Shows* are held all over the district as opportunity offers and Mrs. Brayne conducts *Infant Welfare* and *Health Exhibition tours* when possible.

3. *Education*—At present one thousand five hundred and thirty-four girls are studying at 150 boys' schools. 7 female teachers (5 Domestic School trained) are

working in these schools. Six *darzis* have been employed to teach sewing, etc., until Domestic School trained women are available. More *darzis* will be employed as they can be arranged.

Seven hundred and eighty-four girls at 23 girls' schools (5 Domestic School trained teachers). Of these schools 9 are in towns and 14 are run by District Board in big villages.

Adult female evening classes are being organised by those female teachers who are posted at boys' schools.

4. *Women's Institute at District Headquarters*.—This manages the ladies' garden and organises games, lectures and magic lantern shows for the women; is teaching English and arranging to teach Lawn Tennis. First-aid class has also begun. It is also organising children's games on three afternoons a week in the District Board gardens for the children of officials, pleaders, etc., visiting the gardens.

There is also a mixed tennis club for the gentry and their wives, organised by Mrs. Brayne.

5. *Medical*.—Female medical mission hospitals at Palwal and Rewari and District Board Female dispensary at District Headquarters.

6. *Co-operation*.—Efforts are being made to start thrift societies among women.

7. *General*.—The women are giving up the grinding of flour and clamouring for bullock-driven flourmills, not

out of idleness but to enable them to attend to their children and other house work.

The making of dung-cakes is also rapidly being abandoned.

A very intensive propaganda is going on all over the district for the uplift of women, who are in this district in an indescribable state of squalor, ignorance and degradation.

The campaign is conducted by Magic Lantern lectures, songs, dramas, pamphlets, posters and in all the numerous ways devised and developed by the Gurgaon Rural Community Council.

There is a very great demand indeed for female uplift work of all kinds, and the work could be infinitely extended if there was any staff and funds to do it.

The work is at present largely done by ladies such as Mrs. Brayne and Mrs. Bassett with plenty of other duties to perform and by male officials who really have not the time to spare and who are under great handicaps interfering in the detail of this sort of business.

It is essentially a work for ladies and the organisation should be in the hands of specially appointed ladies. Not that the ladies now working are tired of it—far from it—they will gladly continue to do their share—but the work could and should expand enormously, but without special staff and funds it must stay where it is, as everyone is already overworking themselves to help, and can

do no more. We have to let go any amount of opportunities simply for absence of time to exploit them and much of the working is suffering seriously from lack of attention.

A lady is required who can co-ordinate and supervise the whole of the work whether it is educational, co-operative, social, public health or whatever special department is concerned.

The appointment will be experimental but the work is far from being so. The work has been started and is succeeding beyond our wildest dreams. It shows that the time is ripe for bringing the womenfolk of this district up to the level of their sisters in more enlightened communities. The women are ready and anxious to be lifted from their present position of degradation and slavery, and the men are by no means unwilling and in many cases anxious to see them up-lifted. There is no doubt therefore that Gurgaon will be able to show a brilliant success and that the movement will spread in all directions from Gurgaon.



# CHAPTER VII.

## ORGANISATION.

The experience of several years has shown that the following are the best methods of propaganda :—

(1) Singing parties—*chaupais*—an existing village institution enlisted and developed to help us. They sing their own as well as our songs.

(2) Magic lanterns showing locally designed slides. We have sets of locally designed slides on every subject of village interest and the complete set is about 200 and takes many hours to explain. They are divided into many lectures and we have already more than 3,000 slides in use in the villages. New slides are always being designed and the series will never be complete.

(3) Printed pamphlets, posters, pictures, songs, poems, leaflets, dialogues, etc., etc. (*See Appendix IV.*)

(4) The District Gazette published weekly containing information and articles on all subjects of local interest.

(5) Competitions, demonstrations, exhibitions and shows.

(6) Uplift drama whereby the evils of village life are exposed, sometimes by “sob-stuff” but usually by “broad farce.”

These are however all dry bones without the personal touch, and the Deputy Commissioner and his assistants have to work early and late to keep the campaign going,

touring from village to village, seeing that instructions are carried out, giving magic lantern lectures, organising and attending shows, exhibitions, competitions, demonstrations and meetings, making speeches, seeing to the making and issuing of slides, writing and supervising the writing of propaganda literature, encouraging, pushing, advising, etc., etc.

The agency at present is extremely weak. Each tahsil had a Naib-Tahsildar for plague work but they have now been removed. While they were on duty things were more easy but it is difficult to see how the existing revenue staff can cope adequately with the extra work particularly as it is not yet officially recognised as a legitimate part of the duties of a Revenue official.

There are in addition the first batch of Rural School trained teachers numbering 28 and eleven Village Guides. (*See Chapter II.*)

The next batch of 80 will soon be out but it is difficult to see where the money will come from either to pay those of them who are selected as Village Guides, or to go on training these most necessary aids to our campaign.

The organisation to be aimed is somewhat as follows:—

- (a) an adequate headquarter staff to carry out the enormous amount of work to be done there.

We, so far, have an Organising Secretary on Rs. 250 per mensem and he requires an adequate office establishment, but how to pay for all this is the problem.

- (b) Rural School trained teachers in every School.
- (c) Village Guides in every group of villages—65 in all for the district. As soon as these are complete they must be duplicated as there is such a vast amount of work to be done that at least 150 are required for the whole district, if we really want to cope with the work properly.
- (d) One man per tehsil directing the Guides and Scouts of the tehsil.
- (e) One Director for the district constantly on tour to keep everything and everyone up to the mark, both for Boy Scout work and for Village Guides.
- (f) Six extra Naib-Tehsildars—one for each of the six tehsils.
- (g) Domestic School trained female teachers in all the Boys' and Girls' Schools and as many as possible more doing propaganda work from village to village.
- (h) One Lady Superintendent for the female side of the work with adequate office and touring organisation.

(d) and (f) might be combined when Naib-Tehsildars can be selected from Rural School trained men, but at present these are not eligible.

My idea is that Scouting and Uplift can and should be combined and the supervising staff and the Village Guides should all be highly trained Scouts. In this way the unity of the whole scheme will be maintained. We shall have the youth of the district on our side and we shall give scouting a real definite task to perform.

Enquiries are now being made into the possibility of using wireless for our work but although it sounds most promising it is too early to say if we shall be able to establish "broadcasting in" this district for rural development work.

The main difficulty about all our work is, of course, financial. With funds we could get everything we wanted but at present the whole work stands in immediate danger of being closed down for want of money. Appendix III gives some idea of what we have actually succeeded in accomplishing.

# CHAPTER VIII.

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## A DREAM.

I was riding through the Rewari Tehsil on a warm afternoon in the early spring, and, coming to a shady tree, I sat down to rest myself for a bit and listen to the lovely swish of the breeze through the branches of the tamarind trees. I must have slept for a few minutes, but was brought to my senses by a party of men, obviously zamindars, but well-dressed, well-fed, cheerful and prosperous. Their clothes were of village made cloth but obviously made with skill and taste and scrupulously clean. One of them seemed to be a lambardar, and to my surprise, he gave me a boy scout salute, and presented a gold *mohur* as a *nazar*. I smiled at the salute which he noticed, and said :

“We are all boy scouts now-a-days, you know; we find it such a splendid training, making us fit and healthy, always ready to help, and jolly keen on games.”

“What games?” I asked.

“Our national village games, of course; what else do you think?” he replied.

“When do you play?” I said.

“Why, on the weekly holiday, of course.”

I stared at him with the surprise.

“Babuji, you must have come from the towns; you don’t seem to know much about us,” he continued.

"I am afraid, I don't; tell me all about it." I said, rubbing my eyes and feeling rather bewildered.

"Well," said he, "it is an old story now. Many years ago we got a Weekly Holiday Act passed, and on that day no man may open his shop or work his cattle or his well. At first the old grey beards resented this very much, but we realised long ago that, working six days a week, we can do much more work than we could do in a seven day week. Our cattle are fresher too and live longer, we ourselves are fresher—mind and body—and a man's hair is not white at 40, as it used to be. We have a good wash on Saturday, and on Sunday morning, after tidying up the village we put on our best clothes or play our good old games for the rest of the day—our young men play them, or have a ploughing match, and in the evening we sometimes have a lecture or a magic lantern."

"Wonderful," I said; "what a jolly life you seem to lead; I should like to see your village."

"Come along," they said, and we all walked towards the village along a beautiful straight road shaded with tamarind trees. In the distance, showing above the trees, the top of a large white building gleamed from the village.

"I suppose that is the Sahukar's house," I said, "What is that?" The young lambardar asked. But the oldest man in the party interrupted. "Oh, yes,

I know, I heard from my father. It seems in the old days they had a queer system by which one man lent money to all the farmers at an enormous rate of interest. He lived in a big house and grew fat and wealthy, and the farmers were nothing more than his slaves. All that disappeared long ago. That big white building is the village hall built with the profits of our village bank. The school and the library are there, and we hold our meetings there."

. As we walked along to the village, I noticed the fields were very well fenced and very large. I asked how they managed that.

"That was quite simple," they said, "in my grandfather's time they consolidated their holdings, and it is done now at every settlement, as a matter of course, to eliminate fragmentation caused by inheritance, etc."

The crops were magnificent, and they noticed my surprise at the lovely wheat and barley and all manner of market produce that was growing.

"We all buy our seed through the bank," they said, "from the Agricultural Department, and with the seed come any particular instructions the department has for cultivating it."

At that moment I heard the noise of an aeroplane, and I looked up and strained my eyes in every direction as an aeroplane in the Rewari Tehsil was a new thing

for me. The villagers did not seem in the least interested. The lambardar said to a small boy—

“Run and fetch the bag, *chhokra*.”

Away he ran. He came back in a few minutes with a bag made of ordinary village cloth, but of a very bright colour. The lambardar opened it and pulled out a lot of leaflets.

“What is all that?” I asked.

“Oh, that is only the Weekly Bulletin,” and he proceeded to run through the leaflets, and then sent the boy to pin them up in the village hall.

“What is in the leaflets?” I asked.

“Nothing much this week.” He said. “They tell us we must look for a new kind of worm in the carrots, and send them specimens if we can find it; they say the field-rat poisoner will be here on Friday, and anyone complaining of rats must be ready to help with the cyanogas pump; they also advise us to try a new kind of harrow which has just been invented, and they give the name of the shop in Rewari (and the price) where it can be had. Oh, here’s a good bit of news;” he continued, as he glanced at the last leaflet. “We are thanked by the Health Department for being the quickest village in the district to get our plague inoculation done. Well, we did try hard. Our boy scouts lined up every living person—man, woman and child—

and the whole 500 of us were inoculated in an hour and a half. Pretty good, eh!"

By this time we had reached the village, and I at once detected something radically different from my idea of a village. There was no smell, no filth, no dust, no rubbish, no dung cakes, no manure-heaps.

I said, "What have you done with the dear old village smells, and the dung-cakes and everything?"

But no one seemed to understand me, and I had to explain. Then they told me that everyone keeps his cattle on his farm now-a-days, where he has his manure pit, and a large number of the farmers live on their farms.

"We don't huddle together in crowded villages like our ancestors used to. The village streets have long since been paved out of the profits of our banks, latrines were built and water-taps were put up to be fed from the tank at the top of the village. The tank is filled by the little engine which you can see working over there. The engine that pumps the water can also be hitched to a flour-mill, and there are no hand-mills anywhere in the village.

"As for the dung-cakes, we long ago recognised that the land was entitled to the manure of the cattle, so we had to design grates which would burn wood and charcoal for cooking our food, and we grow a lot of timber in the village now for firewood."

The houses were all of masonry and had sufficient light and ventilation, although they were cunningly built to avoid the great heat of summer.

The village school was a jolly place. How clean, and cheerful and intelligent were the children, and how keen on their lessons and games. The lessons seemed always to be drawing their attention to the fields, and crops and things that were very useful to these farmers' sons, instead of telling them that London was on the Thames and Jupiter has five moons. The shelves were covered with all sorts of models of insects that helped or harmed the crops, and there were samples of the various kinds of wheat and other crops.

As we left the school, the master told the boys to be sure to tell their parents that that day was the day of the week when the doctor came to the hall, and he would be there from two to four in the afternoon. Bad cases, they told me, had to be moved to the zail central in-patients' ward three miles away; but they were a healthy village and did not often have to take people there. I saw no swollen spleens; and they said malaria hadn't a chance as the boy scouts dealt with all the breeding-place of mosquitoes so capably that they very rarely had a case of fever, and as fever and dirt were the foundation of nearly every disease, they were singularly healthy now-a-days, and certainly the children I

saw were very bonny, with cleaner eyes than I had ever seen in a village.

There was a public garden quite near the village where little girls and boys were romping and playing and making a glorious noise. Women and elderly men were sitting about watching, the women knitting or sewing and the men reading or smoking.

I then noticed that dotted about among the fields were substantially built houses and farm-yards. We went over to one, and found it was as comfortably built a farm as you could see anywhere in the world. In a round shed two bullocks were working a most beautifully designed little mill. At the moment it was cutting chaff, but we saw that it could be harnessed to a Persian Wheel, or a flour mill, or a thrashing machine or a winnower, by simply turning a lever.

The cattle were magnificent, and they were all branded and in lovely condition. The lambardar told me that nothing but pedigree cattle were allowed to graze on the village *shamilat* pasture, and I found that the village *shamilat* pasture they referred to was a carefully-fenced area of the best grass, which was evidently looked after as thoroughly as crops. There were several hay-stacks, which were evidently the produce of last monsoon. The area was divided most carefully by small *dolas*, or banks, according to the various levels of the land, so that the rain water could not run away and collect in the lower

portions of the pasture, but had to soak into the ground where it fell. There was a magnificent herd of Hissar cattle grazing at the time but no buffaloes ; and one of the elderly men explained that the buffaloes had been extinct for about 50 years. "Our fathers," he said "found that, by careful selection and breeding, they could get just as much milk from the Hissar cow as from the buffalo and the off-spring of the Hissar cow was much more useful and much more valuable. They ceased to breed buffaloes, and the animal is now extinct."

"Don't you have a lot of litigation?" I asked, "now that you are so prosperous?"

"We did at one time," he said, "but we persuaded the Council to pass a new Oaths Act, compelling everyone to swear, either upon his son's head or upon the sacred book of his religion. This reduced false evidence to such an extent that three-fourths of our litigation stopped, and we don't have much to do with the law courts now-a-days."

We had a look at the library in the village hall, and we found not only that everything was written in Roman characters, but also found a complete set of the sacred books of the religions of the people in the village, written in the simplest Urdu, also in Roman characters.

My hosts enjoyed my surprise at this, and seemed to be very proud of what I had discovered.

"The change to Roman characters was a terrible struggle," they said, "and it has not been finished long. What with aeroplanes, and wireless and so on scattering information throughout the world, we found that we were so cut off from the world and the world was so cut off from us, as long as we used a different and difficult script for our books and papers, that after many struggles, and much opposition and many regrets and heartburnings, we decided to abandon our various scripts and use the Roman, which was more or less universal elsewhere by the time we adopted it. It has opened to us the whole of the literature of the world, and has opened the whole of our literature to the world besides enabling us to communicate with all parts of the world. We now read their newspapers, and learn what they have to tell us.

"At the same time, we found that our young men were abandoning the religions of their fathers, as they said they could not understand the books in which they were written, and their religious teachers and advisers did not seem to understand them either. So we had a great struggle, much like the struggle in Europe when the Bible was translated, and we translated all our sacred books into the common language of the people. The result is that we find that the people take much more interest in their religion. Many customs and ceremonies have been abandoned, but there is much more real religion about among the people than there was in the old days.

What made me gasp with surprise at the Hall was seeing women studying the notices and reading the books in the library in the most unconcerned manner possible. They made no attempt to shrink away or hide their faces when we came in and they were evidently interested in what they were reading. Some were knitting at the same time. There was a small class of little girls learning needle work under the tuition of what looked like an elder sister. None of the children—neither girls or boys—had any sort of silver ornaments on and the grown-up women only had at most one simple ring or bracelet each.

“ Hazur, Hazur, it is getting very late. Haven’t we to go to our camp ? ”

I awoke with a start, got up and rubbed my eyes.

“ What has happened ? ” I asked. “ These fields are hardly a bigha each in size, half that field is eaten by rats ; what is that charsa working there ? The ears of corn are hardly two inches long, and, my goodness, what rotten cattle.”

“ Well,” said the white-haired lambardar who was standing by my side, “ I am 40 years old, and these things have always been as I see them now. What complaint has your honour got to make ? ”

“ None,” I said, “ but I think I must have seen a vision of what your village may be like in the days of

your great-grand-children," and I went on hammering into the old lambardar the necessity for banks, Persian wheels, Hissar bulls, improved seed, iron ploughs, pitting of manure and the many things which will one day turn Gurgaon into a paradise.



# CHAPTER IX.

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## PAPER READ AT LAHORE EDUCATIONAL CONFERENCE, DECEMBER 1926.

I want to say a little to-day about the result of six years' continuous and intensive study of village life in one of the most ignorant, backward and poverty stricken districts in the Punjab, and the methods being employed to deal with the evils discovered during the course of this study.

I will start with a brief description of the place and the people and the conditions in which they live.

As for the observer—he is by early environment and up-bringing in complete sympathy with the villager. He was brought up in a small village eight miles from a town, seven miles from a Railway Station and five miles from a telegraph office. We used the village carrier for our shopping. We got our water from a pump in the backyard and there is no domestic fatigue indoors or out-of-doors that I have not done continuously, not for fun but to keep the home fires burning. So I ought to know where the shoe pinches in village life.

As for the country with which we deal, it is extremely varied. The sand and climate of Rewari resemble Rajputana and there the persistent Ahir makes a living where most tribes would starve. We have hills, bare stony hills denuded of forest which shout aloud for

afforestation and are now only a menace to the people living below them, there is the marsh area of Nuh rapidly becoming depopulated by disease and neglect, the small canal area of Palwal in the south-east with its stolid Jats and their filthy villages, and the Jumna Kadir also rapidly becoming depopulated. The north and east of the district are inhabited by mixed tribes of Rajputs, Gujars, Jats and Brahmans. Except for 30,000—40,000 acres near Palwal, we rely on an extremely uncertain rainfall and on wells for our living. The south of the district is all Meos—our biggest tribe—a very large tribe fairly recently converted to Islam, whose origin is unknown, intensely backward and degraded, very tribal, but full of intelligence and groping for the light probably more keenly than any tribe in the district, but cursed by their habits of idleness and quarrelsomeness and inability to stick to anything for long.

The ordinary Gurgaon villager is the child of parents married when they were immature, he was helped into the world by a woman of the lowest cast in the village, generally old, sometimes blind and always dirty. His early youth was spent playing in the dust on the village muck heap and in what might perhaps best be described as the latrine-cum-rubbish-heap area. His eyes and nose were often running and flies settled in dozens on them and on his mouth. He was rarely if ever washed and never taught clean habits.

He was much neglected by his mother as she was busy grinding corn and making dung-cakes for a large part of every day. If he was lucky he survived but his chances of complete escape from the accidents of early life in a Gurgaon village were not too great. One or both of his eyes were as likely as not damaged. He probably got one vaccination but no more and was no stranger to small-pox. Many of his brothers and sisters and playmates died in infancy and childhood but it did not seem to bother either him or his parents much and if it was a girl no one cared at all. During the years he should have been at school he idled about with other lads tending cattle and God knows what mischief he did not learn there. In years of scarcity he did not get enough to fill his belly and what he did get was crudely cooked.

He attended an occasional fair with his parents and about the time he ought to be wondering whether he stood a chance of getting into his village eleven he was married with a display of wealth which crippled the family for ten years, and started the cycle again. His married life will be full of disappointments. Many of his children will die at birth or soon after, and his wife will frequently miscarry, and will be continually trying to nurse ailing children in complete ignorance both of their ailments and the proper remedies for them.

His father taught him what little he ever knew of agriculture but could give satisfactory answers to very few of his questions and the blanks were filled in with

copious references to a Providence which must have seemed to the lad peculiarly designed to prevent his deserving father getting the crops he earned. His father forgot to tell him that he did very little ploughing and what little he did do was with a pre-historic bit of twisted wood, that he put down next to no manure, sowed indifferent seed, had no rotation of crops and watered his fields in the most expensive way known to man.

Tragedy was never far from his life. There was little laughter or joy, little real companionship and many tears in his childhood, his home life was too hard to be really happy, and he never really played like a healthy child; in fact he had no real childhood at all. His mother got no respect from either him or his father and she seemed to be a sort of God-given domestic drudge. I must not say his family was never happy Spring and the cutting of the rabi crops was a very jolly period unless plague turned the village into a charnel-house, and the beginning of the monsoon was delightful but the latter part with its flies and mosquitoes and continuous malaria, and then the winter coming before he had recovered from the malaria, and had entirely insufficient clothing if indeed he had any at all, were hard times indeed.

The degradation the filth and the squalor in which our villagers live must be seen to be realised. Imagination cannot conceive it at all, and I would

not believe it if I had not seen it and smelt it for years and mark you, every village I visit, I look for trouble. My wife has inspected thousands of babies and small children and she tells me the same tale. Wasting babies, crippled babies, discarded babies, babies being deliberately starved by wicked reversioners and all manner of unbelievable cruelty, misery, suffering and ugliness. All easily preventible, the result of slovenliness and ignorance. No wonder the school-boy migrates to the town when he has received a sufficient smattering of education to open his eyes to the conditions in which he is living.

Let me note in passing that I do not claim that my remarks will apply literally all over the Punjab, but I do claim that for Gurgaon district and probably 100 miles or more all round Delhi I have given an absolutely accurate picture of present conditions. For other parts those of you with intimate knowledge of village life will know where I have over or understated the case. For Hindustan proper I have overstated nothing.

The present position is as follows :—A pre-historic system of agriculture, villages squalid and filthy beyond belief, people ignorant and degraded with a set of customs which are utterly opposed to any progress—moral, social, physical or material, and a system of education which touches none of these things and only makes the educated desire to escape elsewhere.

The villager refuses even to contemplate uplift. If you tell him to wash his children, or release his wife from drudgery and degradation to tidy up things and grow flowers, or to play games, he goes back at once to the two first principles of the struggle for existence, food and the continuance of the race. He has no time or energy for anything but winning bread and the continuance of the species. So great is the obsession that even if his sons get a smattering of education they continue in the same groove, and are apparently none the better for the schooling they had. The reason is obvious. His methods of agriculture and of living are so wasteful and uneconomic and primitive that, work he ever so hard, he is never far from the margin of safety, and he is so ravaged by disease that unless he marries in childhood and produces a long series of children he will soon be extinct.

The first thing, therefore, to do is to show the villager how to ease the struggle for existence. Fortunately this is very easy and simple and does not require anything heroic or the discovery of any new principles. A few quite simple improvements in agriculture will double his crops, and a few simple reforms in his village life will halve his disease. These have been fully explained in chapters I, II and III.

The problem seems to me to be to devise a system of education which will stimulate the educated not to flee

from, but to uplift village life, to strive for self-improvement instead of merely running away to the towns.

There are many departments at work some in a small way and some in a bigger way. It seems to me that the Education Department should absorb the results of the labours of all other departments and while utilising them as the new material of its village curriculum, infuse into it all its own spirit, the spirit of Scouting, of unselfishness and of service, of play for play's sake and of uplift for uplift's sake, of culture and all those influences we associate with true education.

There is no spirit of service in our young educated men. Everyone is for himself, they tell you frankly they are "passing their time." How often do all our plans go astray because our worker is working solely for himself. How common is the complaint that instead of willing service fees are being extracted.

My wife and I visit the villagers together and separately and we are always hearing the same story that the shepherd is a wolf in disguise.

Perhaps we find that the people refuse to take their children to hospital—why? Because the last person to go—may be years ago but memories of unkindness are long—had to pay five rupees before the doctor would leave his chair and relieve the sufferings of his child. Please do not think that I am aiming a shaft

specially at one profession. I only give this as an instance taken at random. My accusation is general and of course there are many notable exceptions in all departments. If our public servants were imbued with a spirit of service the things my wife and I see in the villages would be utterly impossible. The villages contain school-masters, patwaris, and boy-scouts, and they are visited by many officials of many departments. Could the appalling state of things continue long if our public servants had any real idea of public service ? My wife and I saw a woman with twin boys deliberately starving one to save the other as she had only milk for one and did not know how to feed the other. There was a dispensary within three miles where she could have learnt all about bottle feeding. Dozens of people must have seen the baby. No one had the public spirit to enquire and help.

You have no idea how the Gurgaon villager detests the itinerant departmental worker but it was only after years of work in the district that the villager allowed me to see how and why he was so prejudiced against the people Government sent for his apparent betterment. I always thought, and so does Government, that when an itinerating official has been appointed a spreading circle of uplift has been begun. Ask the villagers. They will tell you if they think they can trust you. A circle of paper uplift for the purposes

of statistics has undoubtedly been started but unless the official is of the right kind, in thorough and natural sympathy with the villagers and anxious to help them, he will do more harm than good. Every official has a great barrier to break down before he can start helping the villagers and many never break it down at all, some never try to break it down.

The result is that in our uplift work we have a great obstacle to contend with, the suspicion of the people that anything official must be selfish and cannot possibly be solely for their good. They are so used to the petty official with, so to speak, a sting in his tail, who sells his favours or is only there for his own good that they will not believe us when we preach the gospel of uplift.

This spirit of selfishness is partially fostered by the lack of discipline in the whole of our school and college life in the Punjab. Without discipline you cannot teach self-control and without self-control you cannot have the spirit of self-denial and of public service.

If the Education Department will instil into those who go through its institutions the spirit of service, by 'scouting,' by the example of the teacher, by any means it can, the uplift of the province will come about naturally and without any further effort.

I once wrote a pamphlet suggesting the starting of a public school on English lines for the education of the children of the well-to-do in the Punjab and I believe such a school would go a long way towards producing the type we want for our uplift work. The Punjab is full of the very best material but I think we spoil it in the making.

Another great obstacle in our way is the low rate of wages for all literate labour which encourages and indeed makes necessary all forms of undesirable selfishness. The Education Department should set its face against low wages. A spirit of service may survive a period of wages pitched below the economic minimum but it will not be born in such a period, and if we want willing labour we must be ready to pay for it. This is not an extravagance, it is the simplest and most obvious form of economy, but it is one of the hardest to learn.

I say with confidence that our main need is a spirit of service, from what has happened elsewhere. What has uplifted rural England? The lamp of culture was kept alight, the example set to others and the work started by the selfless work of the country parson and the squire and their wives and daughters. One or two families in each village were the leaven that leavened the whole lump.

Now who is going to take their place in the rural Punjab? There can be only one answer, the village

schoolmaster, the village guide—(see Chapter II), and in time their wives. That is the ideal to my mind for the education department to put before it; so to train the rural workers that they will do what has been done and is being done in England from the country parson and his wife. I again speak by experience as my father was all his life a country parson.

The village schoolmaster, with his school library, his night school and his scouts and the village guide with his little room in every village—part library, part club, part exhibition, known to and the welcome friend and adviser of every family in his circle must be centres of uplift and culture and they must be so trained that they can solve all the simple problems of the villager, whether they are agricultural, public health, social or moral. What he cannot do himself the teacher must refer to the expert and unless the expert is also imbued with the spirit of service, the chain will be broken and the work set back.

To show how essential the spirit of service is to the success of any scheme of uplift, in addition to the knowledge that will give the worker confidence, and to show the uselessness of mere knowledge, you have only to look at the ex-soldier and ex-officer in the Gurgaon district. He came home in thousands after the war well grounded in hygiene and knowing full well how to

protect himself and his family from the more common epidemics, but he shed his knowledge with his uniform and dropped straight back into village life and is now no whit better than his neighbour. His wife turned his mosquito nets into shirts and that was the end of it.

At present our education in the villages is a square peg in a round hole. We are doing good but, as it were, by accident, and we are doing a certain amount of harm, by producing a lot of waste products which cannot fit into the life of the village. Our material is excellent but our rural education instead of turning the village boys into better and more intelligent followers of their fathers' professions, produces in them a contempt for their fathers' professions, a contempt for their fathers and a hatred of their homes, and a burning ambition to wield a pen in an office for the rest of their lives and become indifferent *babus*. I conclude that there is some misdirection in our efforts, some fault in our methods and possibly some uncertainty as to what our real objects are and what they should be.

The modest aim of the Education Department in the rural areas is the removal of illiteracy. Is this right in itself and is it sufficient?

The removal of illiteracy in England was merely the opening of the doors of a treasure house of literature unequalled in the history of the world. Not only

was the new literate surrounded by a wealth of the most wonderful literature, but he was surrounded by willing and capable guides to show him how to read, what to read and to help him in every effort at self-improvement. Where is all this in rural India ?

The existence of the English Bible alone, to say nothing of the vast and wonderful literature available, was ample justification for the introduction of compulsory education in England, but what is there in the Punjab for our youth to exercise their newly acquired art on ? What have we in simple Urdu or Punjabi to correspond to the Bible ? Where is Captain Marryat ? Where is Henty, Alice in Wonderland, Robinson Crusoe and all the rest ? Where are the wonderful children's books we have in England ? The Education Department proposes to bring all the children of the Punjab to a feast but the table is almost bare. It is a rather naughty suggestion but I am irresistibly reminded of old mother Hubbard. Had we not better fill the cupboard before coaxing the old dog up to the door ? We complain that there is no love of reading. This is true and is part of the instinct I have mentioned before, the obsession of the elemental struggle for existence which still persists even where conditions have much improved. Even so, where is the literature for them to read if they did love reading ? I fancy that if the literature came into being the desire to read would soon be born.

There is no book shop in the Gurgaon district I believe, and I also believe that there would be very few books to sell for the rural reader even if there was a shop. I think that one of the most important functions of the Education Department is to patronise literature, and strive to encourage the production of books worth reading, not goody-goody and uplift stuff, but real good readable books both for boys and girls and for grown-ups as well. The best-seller in Gurgaon is the copy of a Criminal or Civil judgment produced by my copyists and there are a dozen or more hard at work producing this pestilential literature.

Litigation provides both the literature and the sport of rural Gurgaon. The Education Department must kill this, by encouraging the production of good books and re-orientating the village youth so that he will develop a passion for games. At present the struggle for existence forbids the existence of a desire for games. There is no boyhood or girlhood in Gurgaon. They leap straight from childhood into parenthood, so where is the place for games? Any time or money to spare goes into those off-shoots of the struggle for existence, the hoarding of jewellery, litigation, expensive social customs and so on.

A lot of stress is now being laid on the starting of rural games but you must first produce the atmosphere and the conditions in which games are possible. The

Gurgaon parent and the Gurgaon boy regard games, like the tidying up of the village or the growing of flowers, as a useless and wicked waste of time. There is no place to play in, no money or material for games, and no desire to play, in fact absolute opposition from parents and boys alike. You must first change the whole outlook on life of the boys and parents by reducing the severity of the struggle for existence and then I think games will come quick enough. All young things want to play, the instinct is there and will assert itself if you will produce the conditions requisite for it to come into force.

I had some little nieces who when any game or spree was suggested used to agree or disagree according as they thought it was good for them. They were not very happy over it either. Childhood has no business to think of what is good for it. The old division of everything into work and play was not at all bad. The Indian villager will work hard enough, it is the terrible old instinct of the struggle for existence. We have to make him play for play's sake, to induce him to cultivate the glorious world of things beautiful for its own sake, to lift his eyes from the sordid struggle for existence to something higher. We want to blind his children's eyes to this struggle till they leave school so that they may start the struggle fresh and well equipped with whatever of culture, of laughter and of health and spirits we can give them.

Besides accusing the rural Indian boy of having no desire to play we accuse him of having no curiosity. This again is incorrect psychology. He is just as curious as every other young thing but there is no one to satisfy his curiosity in the village and it is finally atrophied, and he learns to take everything for granted. He refuses to believe a divine or demonic interference in everything and as probably his father and other villagers can give no other good reasons, he drifts into apathy and irreligion. As soon as we can produce teachers who really know something of the causes of things I think we shall find our village boy just as curious as any other.

We must introduce simple books and lessons on natural history, on birds and beasts, flowers and butterflies and moths, beetles and all the other innumerable and wonderful forms of nature that pervade village life.

What should exactly be our real aim in rural education? It cannot be the same as in England as the conditions are entirely different. There when compulsory education was introduced you had already long established agencies of uplift, people ready to give a helping hand in every kind of way, libraries in every village, the squires and the parsons and the doctors.

In our Gurgaon villages we have indescribable filth, squalor and depravity, with no redeeming influence whatever, often for many villages together no one who can read or write, and where they can read and write there is

nothing to read and they have no desire to learn anything or improve anything. The idea and instinct of self-improvement is completely wanting. There is also great idleness for long periods. Gurgaon agriculture demands much work for two months in the spring and two in the autumn, for the rest of the year there is not a great deal to do except for the comparatively few who have to irrigate crops from wells. The women except in the few small tribes which observe purdah, do all the drudgery and for weeks together the men do no work at all, they sit on *charpoys* and smoke, and as there is no reading and little communication with the outside world so there is nothing to talk about and no new ideas to discuss, so with Satan's help they hatch enough mischief to keep them poor for the rest of the year.

Even for the literate there is no newspaper, no library, no mental food at all, so that it is doubtful if they gain anything at all from learning to read and write.

What then is our object in the village school ?

Literacy can only be a means to an end not an end in itself. In our villages it is a means to no end as there is no literature.

So it is no use introducing literacy if we don't introduce also the literature upon which to exercise the newly won knowledge. Nowhere in my service in Gurgaon have I come across any desire for knowledge or culture for their own sake. The whole of the education introduced

by us is strictly and hideously of examination text-books and produces not the faintest desire to do anything but earn money. No one takes photographs, no one collects butterflies, no one studies birds, no one gardens, no one sings.

What then is to be on our banner?

Sweetness and light is one way of expressing it. Uplift is another. It is a horrid word but it does convey what I mean. We go into the villages to rescue the women from their present degradation and make them equal partners of the men. We go into the villages to eliminate filth, squalor, depravity, and make the villages sweet, habitable, and even comfortable, we want to remove grinding poverty and the fear of famine by teaching them the rudiments of profitable agriculture, we will teach the dignity of labour, the profitability of intelligent labour, the indignity of dirt, slovenliness and idleness. We will remove the fear of disease and death by teaching the rudiments of public health. We will sow the seeds of a desire for self-improvement, and we will teach the joy of culture for its own sake, play for its own sake, we will introduce boyhood, and girlhood, laughter and singing, we will make the villagers healthy and happy, give them some leisure and teach them how to use it.

The whole outlook on life of the villager and all his ideals must be changed. What is the villager

thinking about now, or when he does think at all? Certainly not how to make two blades of corn grow where only one grows now; still less whether his boy will get into his school hockey team. His wife is certainly not thinking out how to make bajra flour into something nicer to eat nor about how to make warm clothes for her baby.

The man may be thinking about how to down some hereditary enemy, or how to get money for the next appeal in his family lawsuit, or for the next marriage or ceremony he must finance. His wife may be thinking about her jewellery.

How is this great change of outlook to come about? To my mind it can only be by the re-shaping of rural education both as to its spirit and object and its actual curriculum.

As to its spirit we have to teach the two first great principles of (1) the equality of woman and (2) the dignity of labour, along with:—

- (3) Indignity of dirt, idleness and slovenliness.
- (4) Labour to be profitable must be intelligent.
- (5) The ideal of service.

The curriculum must contain a sufficient amount of agriculture, handicrafts, public health and hygiene, infant welfare, and all the other things necessary for the self-contained life of a village, to convince the village boy before he leaves school that he can make a living out of the soil, he and his family can be happy, and healthy,

well-fed and well-clad, without ever leaving the village or abandoning his ancestral occupation. Village life is so hideously uncomfortable and squalid now that every boy who can, migrates as soon as he has acquired enough schooling to realise the horror of village existence.

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Teach them at school until it is a second nature to them, that they can easily put their village right, and put into them the spirit to do so instead of running away. Every boy that migrates is merely intensifying the economic and social trouble of rural life, he is a waste product, the money spent on his schooling has been lost, he might have uplifted his village but by deserting it with his brains and his schooling he has merely pushed it further down. All these entrance pass boys wandering about in search of *babuships* are a mere waste product and as they are almost the only product, is a very serious outlook indeed.

We must stop teaching solely examination text books; and we must kill the craze for passing examinations. We must teach the children to play and to sing, to study and love nature, to know and love the birds and butterflies and flowers.

Can you imagine an English cottage or house without flowers? And yet think of India, not only a cottage without flowers, but a whole village, a whole district, a whole province utterly without flowers, and that in a

country where they bloom all the year round—what a sin against the light ! And who is to blame ? Who will be beaten with more stripes ? We who know and do not help, or those who are ignorant ? It is our duty to spread the light and sweetness of culture, and we are often as bad offenders as everyone else. Government is a terrible offender. It is considered a praiseworthy economy to do without flowers in the compounds of our offices. It might be in a country where every house and cottage bloomed with flowers but in a country where it is our sacred duty to teach the love of nature it is a crime against the light not to have flowers in every office compound and in every school compound. Look at our buildings. Can anything be more ugly than most of them ? The one beautiful thing—and accidentally beautiful at that—that Government is responsible for, is its canal banks and from these we drive the public instead of making them into boulevards and encouraging the public to use them.

You will make astonishing discoveries if you go into the villages as my wife and I do. You will find that neither the boys nor the girls can sing a good chorus or indeed sing at all ; their parents would think it wrong if they did. They sometimes sing solos and the girls have some mournful chants—their whole life is mournful enough and so what wonder is it they cannot sing cheerful songs—but there is no such thing as good hearty singing.

Our Gurgaon village girls cannot sew, knit, mend, or make clothes. This came to me as a shock but it is perfectly true, with of course occasional exceptions. How can they when their life is divided between grinding corn and making dung-cakes, they start bearing children in their early teens and are always tending ailing and dying babies, which should never have been born. They live in filth and squalor and are regarded as lower than the animals, given no schooling and no respect.

It must not for a moment be supposed that I would stop the women working in the fields. Far from it. I consider the fact that the women (of all but the unfortunate purdah observing castes) work in the fields and every infant for the first year of its life lies in a basket under a tree in the fields, as the one redeeming feature of village life and the one thing that keeps the people as healthy as they are.

I do however want to stop the unnecessary and unhealthy work of corn-grinding and dung-cake making which wastes time far better devoted to the welfare of the children.

What is the use of educating the boys if you neglect the girls? Leave the boys alone and educate the girl and the country will be uplifted by leaps and bounds. The educated mother will see to it that all her children are educated. The educated father cares nothing, and how can an 'entrance-pass boy' live happily with a woman whose chief occupation is the making of

dung-cakes? You are simply inviting trouble by discriminating between the sexes in this wicked way. You put the brake on one wheel and spend vast sums on pulling the cart and then gasp in horror that the cart goes round and round in small circles instead of going forward. The raising of womenkind, the teaching of the dignity of labour, the improvement of agriculture, the cleaning of the village and the adoption of a few simple measures of public health will bring in a new era of rural happiness in the Gurgaon district.

✓ The improvement of agriculture will ease one part of the struggle for existence, the winning of bread, and give leisure and money for culture, hobbies, and pastimes, and for the development of a desire to do things for their own sake and not solely for the winning of bread.

Public Health measures will reduce the terrible mortality from dirt, disease, and epidemics which makes apparently necessary these early marriages and the production of vast numbers of children in the hope that some will survive and carry on the race.

In the shāmilat we have a splendid chance of getting all the land we want for our purposes. When holdings are consolidated we must fight for the common land being preserved as such. Part must become pasture for the cattle, part playground for the boys and young men, part "company bāgh" or garden for the women and children.

When I say that there is no money and no leisure I am not entirely correct. The *hookah* is the curse of Gurgaon, and if I could get one quarter of the time spent in smoking for the cleaning up of the village and other works of self-improvement, the people would soon be far happier and healthier. Similarly if I could get a quarter of the money spent on social customs litigation, and ornaments, the interest on it would provide money for all the games and pastimes and culture and uplift that is wanted in rural Gurgaon.

But until the Education Department has changed the spirit of the villagers I cannot hope to get either the time or the money that the villages so badly need for their betterment.

The improvement of agriculture by itself is worse than useless. You must first teach the people how to use the money they do earn before enabling them to earn any more as it will only be frittered away used lessly or harmfully as it is now. Uplift is everything! Better agriculture will come of itself once you uplift the villages.

Compulsory Education is a great feature of our programme but in the present condition of village life it cannot but be a farce. Each man's fields are scattered all over the village, no fields are fenced and compulsion or no compulsion he must use his children to look after his fields and his cattle. If we want compulsion to be

a reality we must consolidate the holdings and fence them in so that there will be no further need of *gwalias* and *rakhwalas*. Their occupation is at best a very idle one so that it will be an unmitigated blessing if we can abolish it.

One great curse \*of rural life in Gurgaon is the menial castes. They say slavery caused the downfall of the Roman Empire and it has certainly caused the present degraded state of the Gurgaon peasantry. It is the presence of the menial castes alone which has made the peasant consider much of the work of the village beneath his dignity, hence if there were no menials there would be no need to teach the dignity of labour. It is the same in our schools, colleges and everywhere. We are surrounded by a horde of menials and are too grand to do our own work. The climate is fatally encouraging, the menials are there, why not use them? I plead guilty myself to yielding to the seductive influence, and I see it ingrained in everyone round me.

I should like to see all the menial castes removed lock, stock and barrel, given squares of land and set to work to reinstate themselves in the world, but I realise that their sudden removal would dislocate life entirely. They should certainly be steadily removed and enfranchised, so that they may cease to do menial work and degrade society, or rather encourage society to degrade itself by making them do work society should do itself.

Once the village menial disappeared the villager would soon learn to do his own chores and would be all the better for it.

There is another aspect of it, the menials themselves. They are often undernourished and without intelligence and without energy, all because they are depressed and degraded, allowed to have no self-respect. It is the most degrading form of slavery imaginable, this moral caste slavery.

Yet a third advantage of abolishing the menial castes is that the zamindar will have to acquire sufficient intelligence and handicraft to do his own work. Now the helpless fellow is at the mercy of the barber, the carpenter, the smith and all the whole lot of people who make an easy living at his expense. Once they disappear the man with four sons will make one a smith and one a carpenter and one a boot-maker, and the fourth will plough the land. There will be a great dissemination of skill throughout the whole breed of cultivators which will enormously raise the standard of intelligence all round.

I have explained in Chapter VII what we are doing in Gurgaon to solve these problems.

The sending of girls to boys' schools which we regard as one of the most important points of our programme

and one of the most successful has been criticised but for four excellent reasons it has got to come.

(1) There will never be sufficient money to have a girls' school for every village and the little girls won't go long distances like boys to school at central villages.

(2) It would take 30 years to get female teachers for every village.

(3) As long as girls are segregated for schooling the inferiority complex will remain. Chivalry will only be learnt by teaching it to the little boys with their sisters sitting beside them. They will learn under the master's and mistress' eye to respect their sisters and will realise their sisters are as good if not better than themselves.

(4) Girls' schools are always pardah and it is wicked to compel non-pardah tribes to learn the pardah habit if they wish to send their girls to school.

To sum up, there are four things to teach the villager and to teach the worker who is to go to the villages :—

- (1) The dignity of labour.
- (2) The dignity of woman.
- (3) The dignity of cleanliness.
- (4) The dignity of service.

If the Education Department will put that into their village curriculum it matters nothing what else is or is not taught in the villages.

Please note throughout that I only claim to speak for Gurgaon and as far as Gurgaon is concerned, I claim that my picture is painted in true colours. If you think it is too highly coloured and that I have over emphasised the squalor of the villages and the degradation of the women come out with Mrs. Brayne or myself and see and hear and smell for yourselves.

# CHAPTER X.

## PLAQUE.

Plague appeared in epidemic form in the spring of 1923, autumn and spring of 1923-24, 1924-25 and 1925-26. The following are the principal statistics of incidence, mortality and inoculations :—

Year.	Cases.	Deaths.	Inoculations.
1922-23 ... ... ...	1,201	861	8,970
1923-24 ... ... ...	2,384	2,104	26,345
1924-25 ... ... ...	5,738	4,890	1,06,924
1925-26 ... ... ...	5,458	4,740	1,19,980

The resistance to inoculation was considerable throughout and not often did a village inoculate properly until visited by executive officials as well as doctors, and many villages took a dozen visits of both and even then allowed the disease to work itself out instead of stopping it by inoculation.

There were many brilliant exceptions of course such as Ali Brahman (population 523) which inoculated every living person in one morning when plague reached the next village.

Ali Meo (population of 1921 census 1,741) had an epidemic 3 years running and inoculated as follows:—

Year.		Cases.	Deaths.	Inoculations.
1923-24	...	34	32	1,362
1924-25	...	10	9	1,510
1925-26	...	9	8	1,710

Many others could be quoted but in general inoculation was a matter of extra staff and sheer drive from above. All manner of pains and penalties were devised to make the headmen and leaders do their business. In the end we were generally successful. There were very occasional "incidents" such as an assault on a doctor—this was solely due to the executive official showing the white feather and bolting when the villagers got angry because a lad fainted and they thought he was dead,—and an assault on an executive official—this was in a very criminal and unruly village and might have occurred upon any pretext—but in general everything was done with good humour and laughter.

Our district is one of the most ignorant, backward and neglected tracts in India and what applies to this

area does not necessarily apply to ordinary districts. Had the efforts made here been made elsewhere, plague might by now have disappeared from the ordinary Indian district. Gurgaon was infected the first year from outside and every year thereafter—whatever its own infection—it was doubled and trebled by refugees from uncontrolled epidemics in British Districts and Native States round about us.

One year an effort was made to cope with the epidemic which was bound to come, by a general ratting campaign but it failed for want of money. Outside "expert" opinion predicted no epidemic although local opinion, both lay and expert, was absolutely certain of it. The outside expert maintained that as the district had just had a severe infection it was unlikely to have one again and it would suffice to rat the places infected at the end of the plague season. This may be technically correct for certain climates and certain states of civilisation, but for the people and the climate of this part of India, it is entirely wrong and shows how careful one must be to adapt theoretical conclusions to the facts of every locality. This opinion ignored several vital considerations :—

- (1) Rats increase fast enough in this district to provide material for a plague epidemic every year. Many villages have enjoyed a severe epidemic three years running.

(2) Reporting of rat mortality is so uncertain and defective that half the places infected at the end of the epidemic are never heard of till plague appears early in the next season. Once plague is really on the wane, little attempt is made to report rat mortality.

(3) Immigrants come in shoals fleeing from outside epidemics and many of them bring the disease with them. There is no control over this means of spreading the disease as the people themselves will not take the trouble to keep the refugees out of their villages.

Nothing but universal ratting is, therefore, any good when plague infection is in the district or in neighbouring districts.

As for plague not visiting a district two years running the question of incidence is of importance. An epidemic may be extremely severe and yet not touch more than a quarter of the villages, so that for subsequent years, three-quarters are left. Our experience is that many villages are attacked every year while the disease spreads every year into many new villages and many previously infected villages escape in subsequent years. Moreover, this is almost the only district on record where mass inoculation is used year after year to control the disease so that no one can predict what course the epidemic will take in these new conditions.

Fighting plague is largely a matter of organisation—ratting in front of and around the disease and

mass inoculation where the disease shows and in its immediate vicinity. Once the disease starts seriously doctors can do nothing but inoculate. They have no time to visit or treat plague cases, although they may distribute simple remedies to people who bring bottles. They must have no propaganda work either. All that must be done by executive officials and non-official helpers. The doctor just works the needle. He requires a trained man to sterilise and charge syringes, another to write down names and a third to ply the iodine while a fourth is very useful in rolling up sleeves, lining up the people, etc. Inoculation is a race against time and the impatience of people who one day refuse to come near the doctor and the next day swamp him, all shouting to be done first.

The ideal of inoculation is to do the whole village before more than two or three deaths have occurred, if possible before any human mortality at all. If this can be done, plague is vastly hindered, as plague relies on scattering the people and starting new centres of infection. Once inoculation is complete, no one flies from the village and it becomes a definite obstacle on the path of the disease. In one epidemic among a less ignorant class of people than the average, we put down barrages of inoculated villages across the path of the plague and held it up altogether. Many villages together were inoculated before even the rats began to die and

many more as soon as dead rats were seen. In this way we choked the epidemic in the most brilliant manner.

Inoculation is an extraordinarily safe thing. We invariably inoculate in one dose as doing it in two is quite impracticable, but we have never had an accident of any kind although we have had dozens of different doctors, of varying capacity, inoculating, by day and by night, by good light and by bad light, in duststorms and with winds filling the air with the filth of the filthiest villages in the world. Sometimes the doctor is working against time, sometimes his patients struggle, sometimes flies settle on the needle just before it goes in. Some doctors probably neglect the usual precautions and there is never time and opportunity to follow 'Cocker' to the letter. With it all, however, we have had no accidents, so I conclude the Vaccine is perfect and the operation fool-proof.

Many people prefer certain doctors as they say their touch is light and they give less pain, less fever, and less discomfort to the arm, and so on. I don't know how much there is in it, but certainly inoculation requires as much practice as a stroke at golf or tennis. To be really satisfactory for village work the whole business must be done in one motion and this requires immense practice and a certain amount of physical strength as needles do not remain like razors and no doctor doing hundreds at a time can change needles as

often as he would like to. For myself I prefer a big muscular man so that he can reach me without stretching and punch my arm without effort. Many prefer a small man with little muscular development. One thing is certain ; if a doctor fiddles about and keeps his needle in more than a fraction of a second, he will soon be standing alone in the village. The village expects a high standard of executive skill and has no time for a muff. The doctor has to be very quick and handy with his syringe so that he can get it into an arm while its owner is arguing all the excellent reasons why he should not be inoculated. He must also be able to insert it into an arm—often a full-grown man's, more often a child's—that is fighting to escape it. Refractory villagers are often brought up by their fellows under friendly arrest, and there is often much hot argument and sometimes a little scrapping amongst themselves (we stand aside for these family affairs !) before the operation is effected. I have never seen anyone resent our attentions once the inoculation is over. Whatever they said or did before, they immediately recover their sense of humour once the needle has been in and out. Almost invariably, however, inoculation is a grand occasion for a lot of chaff and fun in the village and it is all done with the greatest good humour and much laughter and joking.

The actual organisation is best run by the Health officer and the Head of the District in close co-operation.

They watch the disease returns and move the doctors and executive officers who accompany them as required. On the spot the actual detailed programme of village work is best left to the local officials and doctors. From time to time the Health Officer and I do a rapid tour from village to village in the worst part of the battle front, to ginger things up and overcome local opposition. Dumps of vaccine and spare material have to be kept at central spots and in sufficiently large quantities to be certain of never running short.

Whatever laboratory opinion may be we have proved that it gives protection from the day the serum is inserted and it even helps those with plague already in their blood but not yet appearing in any symptoms. We inoculate everyone who has neither bubos nor a temperature and inoculating as we do right among the disease we continually find people develop plague a day or two up to a week after the inoculation, but they rarely die. Undoubtedly we are helped by the faith of the people that once inoculated they are safe. They are determined they will not die and therefore do not.

Many people have told us afterwards, probably on the same principle, that inoculation has done them good in other ways, particularly of course in nervous complaints. Our doctor often inoculates near the offending part in cases of rheumatism and lumbago and very many people have claimed that they have been relieved by it.

One man claimed to have been cured of epileptic fits by inoculation.

The number of people who have died of plague after inoculation is extraordinarily small and I believe we have practically no record of anyone dying after the vaccine has had time to give the maximum immunity.

A very intimate picture of village life at all hours of the day is spread before me as I watch the work, ginger up the laggards and help to round up every one in and out of sight.

There are many kinds of people. The Jat is dour and serious and so are his women folk. The only cheerful ones seem to be the idle young Pahlwans (wrestlers) who live like drones, are covered with ornaments and some sort of dried mud, swagger about and do no work.

The Meo, particularly his children and young women, is a cheery soul. He either inoculates in hordes or wants to break your head with a lathi for coming near him, and he may be in both moods on the same day. The girls are often quite pretty and very jolly. As long as they think you are not noticing them they laugh and joke and are as natural as possible. They cover up and hide the moment they think you have seen them. If only the Meos could be civilised without their taking to the sad and cruel custom of pardah they would be the happiest and jolliest people in India. At present they are very backward, very wild and

uncivilised and astoundingly dirty and in many ways sadly degraded. Fortunately they realise their condition and are extremely keen on improving themselves.

Washing seems to be unknown among a large proportion of our village population and I have seen dozens of children together who could not have touched water during the last six months. Often their elders are no better. I once asked a Meo woman why she had not washed her child for a six-month. Her husband said "Why bother about the child? Its mother has not washed for a year." "Nor has its father." I retorted, and the whole village burst into laughter at the obvious truth of my sally.

An experiment we hope to try next epidemic is the Cyanogas Dusting Pump. Theoretically it is very dangerous but in practice we have found it quite easy and safe to manipulate. Its enormous advantage is that it kills fleas as well as rats so that it can be used to disinfect rat holes when the rats begin to die as well as to kill the rest of the rats in and around the epidemic. Personally I believe it is going to scotch plague entirely. As it will kill field rats, snakes, ants, porcupines and termites, it is extremely popular and that is half the battle with ignorant villagers.

Evacuation is a broken reed. There is no means of ensuring that the people do not visit their old

homes, and they invariably do, to fetch blankets for the cold at night, etc., etc., and take the disease back with them and then the state of affairs is worse than before, as inoculation in scattered huts among the crops is nearly impossible. In a village the nervous and refractory can be rounded up by their friends and relations. In the fields it is impossible, those who don't want to be done disappear into the wheat and lie down till the doctor goes on to the next encampment. There they see him coming and the same farce is repeated. The time to inoculate is before the people have fled to other villages or gone into huts in the fields. Once the village has scattered the disease spreads, mortality rises and the doctor is helpless.

The best time of day for inoculation is very early morning before anyone has left the village for the day's work. The next best time is the evening as they return from their work. Many villages will inoculate right up to midnight, others dislike going on after about 9 o'clock. The middle of the day is little good except in bazaars.

Small boys are invaluable allies. We teach public health in the schools and inoculate all the boys on the first alarm. They are consequently our best assistants. A swarm of small boys, working like a pack of terriers will nose out dozens of scrimshankers. They know exactly who has and who hasn't been done, they know

everyone's pet hiding-places and they are as keen as mustard. The reward is sweets and empty vaccine tubes and they revel in the sport. There is no pardah for them and locked doors don't bother them. They always know the way round. Very occasionally they get a box on the ear from some ill-tempered churl but generally it's a glorious hour of life for the cheeky boys of the village.

Sweets should always be on tap to attract children and to stop the mouths of those who want to cry.

The idea that inoculation produces impotence has disappeared in this district as they have too much evidence now to the contrary. There is an idea quite common among unsophisticated rustics that inoculation is a rite or a form of sacrifice. A man has solemnly complained to the doctor "I was inoculated; why did my wife die?" In a village where inoculation is being stubbornly resisted I have often seen an old man come forward to be done on behalf of his family and there is no doubt that he thought his sacrifice would expiate the plague demon and save his whole family.

We have had many "awful warnings" in inoculation work. In a bazaar one day, a shopkeeper asked me to be kind to him and squealed so much that I told his friends to let him go and said I would be kind and not inoculate him. Within a week he and his wife and two children were dead. I once sent for a

man to explain why he refused to be inoculated ; he was dead when my message reached his village. In one village a family of ten were all inoculated save one who said he would be done later, so that one person would be left to cook food and feed the cattle while the rest got over their inoculation. He died before he could be done. In the same village only one out of a family of ten was done and the other nine all died.

Plague is probably the easiest epidemic in the world to fight. It yields instantly to organisation and hard work and success is absolutely certain if proper arrangements are made. The continuance of plague is therefore absolutely unnecessary and is a direct slur on the government and civilisation of the sufferers. The formation of a plague league in India in which every Province and every Native State joined and guaranteed to deal adequately with the disease and carried out their guarantees would clear India of plague in five years.

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## **APPENDICES.**



## APPENDIX I.

# PALWAL SHOW

HELD

*From 3rd to 12th March 1927.*

(**Programme—Abridged**)

The Show is organised and financed by the District Board, Gurgaon.

The Show Sub-Committee consists of the Sub-Divisional Officer, Palwal, and 10 other members, mostly District Board members.

A plan is attached showing the lay-out of the Show Ground.

The Palwal Show was established in 1922 and is now in its sixth year. It is held on the Palwal *Parao*, one mile south of Palwal town on the Delhi-Muttra road and two miles from Palwal Railway Station.

Since its establishment the Show has been greatly expanded. It now contains the following features :—

1. *Horse Show*.—The judging is undertaken by the Remount Department.

Last year Rs. 1,585 were distributed in prizes this year R. 1,764.

The National Horse Breeding and Show Society presents one medal each year.

2. *Cattle Show.*—The judging is done by the Civil Veterinary Department.
3. District Ploughing Championship for the Brayne Challenge Ploughing Belt, and other trophies and cash prizes.

Last year 102 iron ploughs competed and Rs. 771 were distributed. This year nearly 200 competed and Rs. 1,000 were distributed.

The Ploughing Belt was originally presented by Sardar Darshan Singh of Vahali in 1923. Ram Sarup Jat, of Karimpur, secured the championship three years running and won the belt outright in 1925. The belt was bought back by Ch. Jugal Kishore of Gurgaon in 1926 and presented to the District Board as a perpetual championship belt to be called the Brayne Challenge Ploughing Belt.

4. *Rural Exhibition.*—The Exhibition contains the following courts:—

- (1) Public Health Court, illustrating the main features of the Gurgaon uplift programme.
- (2) Agricultural Court, including pests, seeds, implements and water lifts.
- (3) Co-operative Court, including consolidation of holdings and all forms of rural co-operative societies.

- (4) Industrial Court containing weaving, dyeing and arts and crafts.
- (5) Stock Breeding Court, illustrating the advantages of breeding from good bulls and selected cows, half-bred Merino rams, etc., etc.

Besides these exhibitions a vigorous propaganda campaign is conducted to popularise the objects for which the Show has been started.

- (1) Drama ; every night, the School of Rural Economics and the Brayne Amateur Dramatic Club stage scenes for the furthering of the Gurgaon uplift campaign, and every night,
- (2) Magic Lantern lectures and (3) Cinema shows are given. The Cinema was very kindly provided by the G. I. P. Railway Company this year.

In addition, singing parties are performing all day and leaflets, posters, poems and songs in Urdu, Hindi and English are distributed in thousands.

The School of Rural Economics and the Village Guides, besides staging uplift dramas, are charged with the duties of assisting to demonstrate the exhibits in the various courts and distributing literature and acting as guides and helpers all over the Show.

The Harry Gate (see plan) is so named in honour of the fourth son of the Deputy Commissioner, born at

Gurgaon while preparations were being made for this year's Fair.

The Bazaar was very kindly built by L. Shiam Lal, Rais of Palwal, at his own expense this year.

Most of the articles manufactured in the villages of this and surrounding districts were on sale in the bazaar.

#### **AMUSEMENTS.**

1. There is a large wrestling arena where wrestling is organised on most afternoons of the show.
2. Village games are played daily.
3. School sports, games and tournaments are carried on throughout the Show days.

#### **Appendices.**

- A.—List of prizes presented for the Show.
- B.—Ploughing prize list.
- C.—Miscellaneous prize list.
- D.—Rural Health Court.
- E.—Co-operative Court.
- F.—Stock-breeding Court.
- G.—Ploughing Results.

## Appendix A.

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### LIST OF PRIZES PRESENTED FOR THE SHOW.

1. Brayne Challenge Ploughing Belt presented by Ch. Jugal Kishore, Honorary Magistrate, Gurgaon, for the champion Ploughman of the District.
2. Harry Cup for Gurgaon District Wrestling Championship, presented by L. Chuni Lal, Rais of Palwal.
3. The Brayne Tug-of-War Challenge Cup presented by the Bar-Association, Palwal.
4. Brayne Cup presented by L. Ram Saran Das for hundred yards open race.
5. Harry Medal (gold) presented by Chaudhri Chandan Singh, B.A., Gurgaon, for best cow.
6. Silver Medal presented by the National Horse Breeding and Show Society of India for the best mare.
7. Ferozepur Tehsil Cup for the Best Ploughman of Tehsil Ferozepur.
8. Three "Gurgaon" ploughs and Rs. 60/- cash presented by the Empire Engineering Co., Cawnpore, to be awarded to ploughmen using the Gurgaon plough. This year the District Championship was worn by a "Gurgaon" plough.

9. Challenge cup for team ploughing presented by Rao Bahadur Ch. Lal Chaud, B.A., LL.B., O.B.E., of Rohtak.

10. Brayne Vahali Medal for champion ploughman of the District presented by Sardar Darshan Singh of Vahali.

11. Rs. 100/- presented by the Delhi Tent Club.

12. Three prizes presented by Sardar Mohammad Khan, Subedar Major, Executive Officer, Saugor Cantonment, worth Rs. 35/-

13. Rs. 25/- presented by P. Ram Chandar, Bharadwaj of Chandarnagar, Gurgaon, for best Milch Cow.

The following sums were also presented for prizes:—

(1) Rs. 200/- by Mrs. Victoria Ingram of the Ingram Skinner Estate.

(2) Rs. 40/- by the Central Bank, Rewari.

(3) Rs. 80/- by various other gentlemen.

**Appendix B.****PLOUGHING PRIZE LIST.**

	1	2	3	4	5	6	7	8	9	10	
1. District Ploughing Championship ...	100	90	90	70	60	50	40	30	20	20	Rs. 570.
	<i>with Sanad and Brayne Challenge Ploughing Belt and Brayne Vahali medal.</i>		<i>with Sanad</i>	<i>with Sanad</i>							
2. Tehsil Ploughing Competition—											
Gurgaon ...	25		15								
Rewari ...	25		15								
Palwal ...	25		15								
Ballabgarh ...	25		15								
Nuh ...	25		15								
Ferozepur ...	25		15								
											40 × 6 =
											Rs. 240.
3. Ploughing Competition by teams, each team consisting of four men ...											Rs. 124.
4. Adjustment of Ploughs	10	8	6	4	2						Rs. 30.

**Appendix C.****MISCELLANEOUS PRIZE LIST.**

	(a) Wrestling Prizes.			TOTAL
		Rs.		Rs.
3-3-27.	10 Pairs	5	each	50
4-3-27.	2 „	20	„	
	3 „	10	„	95
	5 „	5	„	
5-3-27.	1 Pair	25		
	2 Pairs	20	each	
	3 „	10	„	115
	4 „	5	„	
6-3-27.	1 Pair	40		
	2 Pairs	25	each	
	2 „	20	„	165
	2 „	10	„	
	3 „	5	„	
7-3-27.	1 Pair	40		
	2 Pairs	25	each	
	2 „	20	„	170
	2 „	10	„	
	2 „	5	„	
8-3-27.	1 Pair	50		
	1 „	25		
	2 Pairs	20	each	155
	2 „	10	„	
	4 „	5	„	
9-3-27.	1 Pair	40		
	1 „	25		
	2 Pairs	20	each	155
	4 „	10	„	
	2 „	5	„	

MISCELLANEOUS PRIZE LIST—*concl.*(a) Wrestling Prizes List—*concl.*

		RS.	TOTAL RS.
10-3-27.	1 Pair	50	
	1 „	40	
	1 „	25	
	4 „	20	each
	3 „	10	,

## (b) Prizes for Races of Various Kinds.

	1st Prize. Rs.	2nd Prize. Rs.	3rd Prize. Rs.
Horse Race	...	50	40
Camel Race	...	8	4
Matka Race	...	5	3
Sack Race	...	5	3
Ekka Race	...	6	4
Donkey Race	...	4	4
Sweepers, Matka Race.	2	1	...

(c) Prizes for *Chaupais* (singing parties), Rs. 415.

(d) Prizes for Crops, Rs. 210.

(e) Prizes for the Rural School Students, Rs. 100.

(f) Prizes for Country Sports.

Tug-of-war	...	...	.. Rs. 24

	1st Prize. Rs.	2nd Prize. Rs.	TOTAL. Rs.
100 Yds. Race	...	5	3
Long Jump	...	5	3
High Jump	...	5	3
880 Yds. Race	...	6	4
Relay Race	...	6	0

**Appendix D.****RURAL HEALTH COURT.****I.—Village Uplift Section.**

1. Good house. } Full size with complete equipment.
2. Bad House. }
3. Manure pit with latrine arrangements.
4. Refuse heap (Kuri).
5. Kharas (Bullock driven flour-mill).
6. Gobar, *Upla* and *Bitora*.
7. Good well (with a hand-persian wheel and a charkhi).
8. Bad well.

**II.—Malaria Section.**

1. Posters and literature on malaria.
2. Two kinds of cheap mosquito nets as samples, and available for sale, and equipment for malarial prophylaxis.

**III.—Small-Pox Section.**

1. Posters and literature on small-pox.
2. Vaccination equipment.
3. An unvaccinated girl of 11 years showing the ravages of small-pox.

**IV.—Cholera Section.**

1. Posters and literature on cholera.
2. Prophylaxis equipment for cholera.
3. Samples of a few disinfectants.

**V.—Maternity and Child-Welfare Section.**

1. Posters and literature on Maternity and Child-Welfare.

**VI.—Relapsing-fever Section.**

1. Posters and literature on relapsing fever.

**VII.—Phthisis Section.**

1. Posters and literature on Phthisis.

**VIII.—Plague Section.**

1. Posters and literature on plague.
2. Inoculation equipment.
3. Equipment for anti-plague measures, *e.g.*, Cynogas pumps, Nim-Batti, rat traps, stoves, etc., etc.

## Appendix E.

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### CO-OPERATIVE COURT.

1. Progress of the Co-operative movement in the Punjab 1906 to 1926, showing the increase in the number of Societies.
2. Ditto, showing the increase in the number of members.
3. Ditto, showing the increase in the working capital.
4. Number of Societies by provinces and States for 1924-25 only.
5. The Punjab Provincial Co-operative Bank, Ltd., Lahore.
6. Working capital of the Lahore Central Co-operative Bank, Ltd., from 1916-17 to 1925-26.
7. Working Capital of Jullundur Central Co-operative Bank, Ltd., from 1916-17 to 1925-26.
8. Progress of the Co-operative movement in Gurgaon District from 1918-19 to 1925-26, showing the increase in the number of Societies.

9. Progress of the Co-operative movement in Gurgaon District 1918-19 to 1925-26, showing the increase in number of members.

10. Ditto, showing the increase in the working capital. °

11. Village maps showing the benefits of consolidation of holdings.

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## Appendix F.

### STOCK-BREEDING COURT.

1. Model Cattle Shed.
2. Model watering Trough.
3. A bad watering Trough.

### CATTLE DEMONSTRATION.

4. A good stud bull of Hissar breed.
5. A good calf out of an ordinary cow by a Hissar bull.
6. A pair of Brahmani bulls.
7. A bad calf out of a good cow by a Brahmani bull.
8. A good cow with a good calf by a Hissar bull.
9. A bad cow with a bad calf by a Brahmani bull.
10. A good Hissar cow with calf at foot.
11. A good Hissar breed heifer.
12. A good pair of bullocks.
13. A bad pair of bullocks.
14. Cows of local breed.
15. A collection of good calves out of local cows.
16. A collection of ordinary calves.
17. A lucky Zamindar who has earned Rs. 1,000 from one cow, having produced 4 male calves by Hissar bulls.
18. A good male buffalo of Hariana breed.
19. A good female buffalo of Hariana breed.
20. A female buffalo of local breed.
21. A collection of half-bred Merino rams.
22. Country sheep.

**Appendix G.**

**Order of merit in the Final of the District Ploughing  
Championship.**

Name with residence.	Tehsil.
1. Khem Singh of Palhawas ...	Rewari.
2. Ram Sarup of Karimpur ...	Palwal.
3. Harnand of Garauli ...	Gurgaon.
4. Mamal of Bichhor ...	Ferozpur Jhirka.
5. Debi Ram of Bhiduki ...	Palwal.
6. Bhagwan Sahai of Chhainsa ...	Ballabgarh.
7. Bhagwan Sahai of Atali ...	Ballabgarh.
8. Reoti of Banchari ...	Palwal.
9. Hoshiar Singh of Palhawas ...	Rewari.
10. Pirbhoo of Jatauli ...	Palwal.

**Gurgaon District Finalists in the Divisional Ploughing  
Championship held at Sonepat.**

Name with residence.	Tehsil.
1. Ram Sarup of Karimpur ..	Palwal (tied for champion with a Hissar ploughman.)
2. Debi Ram of Bhiduki ...	Palwal.
3. Reoti of Banchari ...	Palwal.
4. Harnand of Garauli ...	Gurgaon.
5. Ram Mehar of Gurgaon ...	Gurgaon.

**Divisional Ploughing Champions.**

Year.	Name with residence.	Tehsil.
1926	Bhagwan Sahai of Atali ...	Ballabgarh.
1927	Ram Sarup of Karimpur... ..	Palwal.

**District Ploughing Champions.**

Year.	Name with residence.	Tehsil.
1923		
1924		
1925		
1926	Ram Sarup, Jat of Karim- pur.	Palwal.
1927	Bhagwan Sahai Rajput of Chhainsa. Khem Singh, Ahir of Palhawas.	Ballabgarh Rewari.

**APPENDIX II.**

**Suggested rules for the Ambala Division  
District Ploughing Championship.**

**THE MILNE CUP.**

1. This cup shall be competed for annually by teams of 12 ploughmen each, nominated by the District Boards of the districts of the Ambala Division, sometime during the months of January, February, or March.
2. The competition shall take place in the holder's district or elsewhere by permission of the holder.
3. The holder District Board or the District Board in whose favour the holder has waived its right shall be responsible for arranging the date and place and providing suitable land, and for the supply of umpires and judges acceptable to the other competing districts.
4. A Managing Committee shall be formed before the competition starts to organise and carry it out. The committee shall consist of one nominee each of each District Board competing and one nominee of the Director of Agriculture. They shall elect a President from among themselves or otherwise.
5. The Managing Committee shall be in supreme and sole charge of the tournament and shall perform, among others, the following duties :—
  - (1) Arranging the draw—the committee may in its discretion seed the draw.

(2) Arranging ploughing plots, and fixing the number of heats and drawing places for ploughmen.

(3) Appointment of judges and referees for each match from those selected by the Holder District Board. Judges and Referees must have no kind of interest in the match they are judging.

(4) Keeping the ploughing ground clear and seeing that there is no interference with either judges, referees or competitors.

(5) Providing distinguishing badges of different colours for the following :—

(1) Managing Committee,

(2) Managers of teams,

(3) Judges,

(4) Field-masters,

which should be worn when ploughing is in progress.

6. The Managing Committee shall appoint a field-master for each ploughing match who shall be responsible for order during the match.

7. Each District Board shall nominate a Manager who shall be in sole charge of its team, arrange all preliminaries for his team, answer all questions relating to the team and be responsible for producing the ploughmen at the times and places ordered by the Managing Committee, and carrying out all directions of the Managing Committee, judges, umpires or field masters.

8. No one except a ploughman of the two competing teams or the Field-master, may communicate with the judges or referees during a match. The President of the Managing Committee or the Manager of a competing team may do so through the Field-master in matters of extreme urgency.

9. Each match shall be judged by two judges. The Managing Committee may, on the application of either judge, appoint a referee for the decision of any point upon which the judges cannot come to a decision by themselves.

10. (a) All questions (except on purely technical matters) arising during the competition shall be decided by the Managing Committee.

(b) The opinion or decision of the judges on any "technical," matter relating to soil, ploughs, ploughing, bullocks or gear shall be final.

11. The Championship shall be decided by a knock-out tournament and the ploughmen of the two districts in each match shall be divided into as many heats as necessary by the Managing Committee for convenience of judging. Each heat shall as far as possible contain an equal number of each team. All heats of one match shall if feasible be judged by the same judges.

12. If at the conclusion of a match the judges are unable to come to a decision they shall direct the teams or such equal portions as they desire to plough again until they can come to a decision.

13. At the conclusion of each heat and each match the judges shall report their decision to the Managing Committee which shall make it public.

14. The District Boards may at their discretion allow a district to enter more than one team.

15. The method of ploughing and of judging shall be as follows:—

(a) The competition shall be for furrow-turning ploughs of any type drawn by a team of one pair of bullocks only.

(b) Each ploughman shall do an "opening" and a "closing" and the plots shall be long enough and wide enough to provide an adequate test of skill.

(c) The marks shall be allotted as follows:—

Marks.	No.	Opening two rounds straightness, etc.	Handling of plough and control; and treatment of bullocks.	Regularity of depth and width of furrows.	Correct inversions, etc.	Tidiness at headlands and Finish.	Extra or special marks.	Total.	Remarks.
35	15	20	15	15	15	...	100		

N.B.—Marks shall be deducted for very slow work.

16. The home district shall provide to accompany the ploughing championship a show of sufficient magnitude and sufficiently attractive and instructive to justify the expenditure incurred by the visiting District Boards in competing.

17. If the home District Board cannot, with the help and advice of the other competing Boards, guarantee such a show, the Championship shall be held elsewhere and shall not be held in such a district until it has developed a show of adequate value and dimensions.

18. The show shall as far as possible include every branch of rural development work.

#### **Ambala Division Ploughing, Individual Ploughman's Championship.**

##### **THE FAGAN CUP.**

1. Any district competing for the District Ploughing Championship may nominate—subject to the consent of the judges—any number of its ploughing team to compete for the Individual Ploughman's Championship.

2. The judges may refuse to accept any nomination if they consider, as a result of the form shown in the District Championship heats, that the nominee has no chance of reaching the final.

3. The ploughmen shall be divided into heats by the Managing Committee in any way they consider suitable, and from the heats the judges shall select ploughmen for further heats and for a final heat.

4. The judges shall hand the result of each heat to the President of the Managing Committee who shall publish it.

5. The rules of the District Championship shall as far as applicable be used for the Individual Ploughman's Championship.

**APPENDIX III.****SOME TANGIBLE RESULTS.**

		1920-21.	1926-27.
Approved stud bulls	...	8	557
Castration of bad stud bulls	.	...	551
Hissar Heifers	...	...	123
Half Merino rams	...	...	125
Stallions	...	5	16
Iron ploughs	...	...	1,600
Ploughing matches	...	...	All tehsils, district and divisional championships.
Cattle fairs	...	2	11
Persian wheels	...	...	800
Re-afforestation of hills	...	1,325 acres.	6,780 acres.
Area under 8-A wheat	...	...	36,750 acres.
" ton " Rosy Batla Cot-			
" ton "	...	...	4,170 acres.
Field rats poisoned	...	...	417 villages (250,000. acres.)
Porcupines poisoned	...	...	80 villages (186 bur- rows closed).
Co-operative Societies	...	153	822
Members	...	3,303	19,126
Working capital	...	Rs. 1,36,224	22,88,041
" , " per society	,,	900	21,704
Owned capital	...	14,064	3,98,297
" , " per society	,,	92	508
Central Banks and Unions		1	4

*Health.*

Hospitals	...	...	11	24
Patients	...	...	127,000	288,510
Health centres...	...	...		8 (Urban 3, Rural 5).
Health Visitors	...	...		5
Vaccinations (per annum)		12,926	~	42,427
Plague inoculations	...	~..		4 epidemics 266,850 last epidemic 121,555.
Pits (6 feet deep) for village refuse, manure, etc. ...		...		40,000
Refuse removal	...	...		1,250 villages com- plete.

*Education.*

High Schools	...	...	2	4 (2 by public subscription).
Pupils	...	10,839		26,744
Girls in boys schools	...	...		1,334
Red Cross and St. John ambulance branches ...		...		44
Night Schools	...	...		152
Scout troops	...	...		95
Scouts	...	...		3,000

*Propaganda.*

English pamphlets	...	...	10,520
Vernacular posters	...	...	58,000
,, leaflets	...	...	94,500
,, pamphlets	...	...	4,500
Magic lanterns	...	...	23
District Gazette	...	...	(Weekly), 2,000 issue.

*General.*

<b>Military</b>	...	...	...	One Territorial Battalion 11/14th Punjab Regiment, (Gurgaon Battalion).
<b>Registration of marriage</b>	...	...	...	One tribe of 125,000 complete, and rapidly becoming general all over the district.
<b>Kaj</b>	...	...	...	Very rare now.
<b>Dung-cake making</b>	...	...	...	Many villages stopped altogether—great reductions in many hundreds.
<b>Bullock-driven flour-mills.</b>				
<b>Hand-Pumps and hand-worked Persian wheels on drinking wells.</b>		...		A few only working but many hundreds indented for—not yet delivered.

#### APPENDIX IV.

Samples of uplift propaganda literature transcribed  
into Roman Urdu.

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#### SUKRAT ZILA GURGAON KE EK GAON MEN.

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##### SAFAI.

*(Az qalam F. L. BRAYNE Sáhib, M.C., I.C.S.)*

Sukrát zilá Gurgaon ke ek gáon men gayá aur wahan ke chaud ádmiyon se milá. Rám Rám ke bád us ne un se púchhá, kih tum kaun log ho. Unhon ne jawáb díyá kih ham zamíndár hain. Sukrát ne apne ird gird nazar dálí. Use gandgí aur gharíbi ke siwá aur kuch díkhái nahin diyá. Yih Barání iláke ká ek gáon thá. Is liye us ne apne mánúlí sawál karne shurú kar díye.

*Sukrát—Zamíndár woh shakhs hai jo zamín se faida uthatá hai. Yihí bát hai na ?*

*Deháti—Beshak yihí bát hai.*

*Sukrát—To tum maldar ho na ?*

*Deháti—Mutlak nahín; búddhe yih tum ne kaisí bewaqúfi kí bát púchhí (unhon ne is dáná ko pahchaná na tha).*

*Sukrát—To tum ne shayad yih bhí thík nahín kahá ki tum zamíndár ho.*

*Deháti—(Sharmá ke aur dáná ko pahchan kar)—Ai Sukrát hamen muáf karo, beshak ham ghaltí par the, jab ham be waqufi se apne ap ko zamindár batlá rahe the.*

Ab zamíndár Sukrát ke sawálon ke jawáb men ziyádá ihtiyát se kam lene lage.

*Sukrat*—Phir mere dosto tum kaun ho?

*Dehátí*—Khair kuchh bhí ho ham insau hain.

*Sukrát*—Zurúr zurúr tum insan hí ho. Hán to insán jánwaron se bahút achéhhá hai. Kyon hai na yihí bát?

*Dehátí*—Kyon nahin beshak achchha hai.

'Ain us wakt Sukrat ne dekhá ki ek mailá kuchaila chotá sá bachcha ek sáf suthre nannhe se pille ke sáth khel rahá hai.

*Sukrát*—Yih bachcha to bará ganda hai.

*Dehátí*—Ap thik kahte hain, hamen ande-ha hai is jagah bachchon ko ziyada naháná nahín miltá. Ham gharib manas hain. Uple thápne átā písne rotí pakáne waghaira se hamarí aurton ko itnā bhi wakt nahín miltá jo woh bicháriyáu bachchon ko nahláne dhuláne ke jhanjhat men paren.

*Sukrát*—Yih pillá to bara saf hai na?

*Dehátí*—Zurúr hai. Is ki mán ise din bhar men kai martaba chát chát ke bilkul sáf suthrá rakhtí hai.

*Sukrát*—Lekin mere khiyál men tum ne abhí kahá tha ki insán haiwanon se achchha hai, Kyá ek ganda bachcha ek suthre haiwan se achchhá hai?

*Dehátí*—Ji nahín muáf karó, ham ne phir ghalti ki ham janwaron se kam az kam safái men achchhe nahin.

*Sukrát*—Khair jáne do. Insan parhe likkhe hain aur Janwar nahín.

*Dehátí*—(jaldi se)—Hán sáhib hán. Iusán parhná líkhná jántá hai aur us ke pás bahut si kitáben bhí hotí hain.

*Sukrát*—Kyá tum parh sakte ho ?

*Dehátí*—Nahín sáhib main to nahín parh sakta.

*Sukrát*—Aur tum?

*Dehátí*—Nahín.

*Sukrát*—Aur tum?

*Dehátí*—Nahín.

*Sukrát*—Lekin tum ne abhí kahā tha ke tum insan ho. Kiyon kaha tha na?

*Dehátí*—Aji hamen muaf karo, ham to dangar hain dangar aur bahut hi jahil.

*Sukrát*—Lekin gáe to apne bachchon ko sáf rakhtí hai, aur tum apne bachchon ko sáf nahín rakhte, phir tum dhor bhí kahán rahe.

*Dehátí*—Ab ham kyá kahen, tum hí batáo kyá karen.

*Sukrát*—Achchhá agar tum insán shumár kiye jáne ki árzu karte ho to tumhárá pahlá kám yih hai ke apne gáon aur bachchon ko sáf suthra rakkho, gáon ko sáf karne ke liye tum zará zará sá kurá bhí har roz utháo aur jahan gáon ke har taraf chhai fit gahre garhe khude hon, jáke dál diyá karo. Rozána apne bachchon ko nahláo.

*Dehati*—Bahut accha ham aisa hi karenge ham qaul bete hain.

Sukrát is ke bád logon ke sath kuchh der idhar udhar phir kar báten kartá rahá. Yih log pahli baton ko bhúlte já rahe the. Achanak unhen ráste men ek gubrelá (bhúnd) gobar kí ek gelí ko apne súrakh kí taraf dhakele liye játa nazár áyá. Be soche samjhe ek dehátí hans pará aur kahne laga “Dekhiye sahíb is bhúnd ko dekhiye. Kaisá makrún jánwar hai. Khabar nahín Khuda ne aisí fuzúl chíz kyon paidá ki.

*Sukrát*—Beshak Khudá ke kárnáme ajíb hain. Yih gubrela gobar kí goliyán baná ke apne ghar men lejátá hai, aur zamín ke andar baghair raushni ya hawá ke andhere ghar men rahtá hai, yúnhi hai na?

*Dehátí*—Beshak sáhib, yih zalíl haqir jánwar hai, isi tarah rahta hai.

*Sukrát*—Kyá tumhári bahú betiyán uple tháptí hain aur kyá woh apne apne bachchon ko uple thápne ke waqt apne sáth lejatí hain aur kya woh bachche gobar aur uple se nahín khelte ?

*Dehátí*—Uple hamári zindgi ki ek zurúri chíz hain, yih dúdh ubálne aur huqqā bharne ke kám áte hain.

*Sukrát*—O ho, merá yih sawál nahín thá, main zurúrat ke mutalliq to phir bát karúnga, is wakt to main sirf yih púchh rahá hún ki tumhári aurten aur bachche uple tháppte hain ?

*Dehátí*—(tazabzub se)—Hán tháppte hain.

*Sukrát*—Kyá tumháre un kichar mittí ke gharon men jin men tum rahte sahte ho khirkian hoti hain?

*Dehátí*—Sáhib hamen choron kā dar rahta hai.

*Sukrát*—O ho mainne yih nahin púchhá, agar har ek keg har men khirkiyán hon to tab bhi tumhari sabki wo hi halat rahegi aur choron kí tálád na barhegí. Is ke aláwa mujhe is muamle men bhí bahut kuchh kahna paregá, ke chor kiyon tumhari gharon men ate hain, lekin main ne to yih púchhá thá ke tumhare gharon men khirkiyán hain yá nahín.

*Dehátí*—Jí nahin.

*Sukrát*—To tumháre gharon men andherá rahtá hain?

*Dehátí*—Jí hán.

*Sukrat*—Aur tum gobar se uple tháppte ho aur be roshni yá baghair hawá ke gharon men rahte ho. Tum kis tarah se is gubrele se achchhe ho!

*Dehátí*—Málum to aisa hotá hai ke ham is se achchhe nahin.

*Sukrát*—To insánon men shumár hone ke liye gáon aur bachchon ko saf karne ke alawa tumen uple thápne band kar dene cháhíye aur gharon men roshandan rakhne cháhiyen.

*Dehátí*—Bahut achchhá, ham tumhári dalil ki sachái ko mánte hain.

Is wakt sair karte hue unhen ek kutyá apne chhai pillon samet jin men tin kutte the aur tīn kutyán,

nazar áí. Woh apne chhahon bachchon ko saf kar rahi thi aur piyár kar rahí thí. Ek deháti ne us par ek lakri phenk ke marí aur ráste men se hatáne ke liye use zor se dhutkara.

*Sukrát*—Are bhai are bhai rahne de. Yih kutyá insánon se kai tarah áchchhi malum hoti hai.

Dehátiyon ne is bát par zará nák bhaun charhái lekin dáná ke sawálon ke khauf ke máre chup ho ke rah gae.

Woh phir deháti ibtidái madrse ke pás se guzre jis men tis laṛke apná sábaq paṛh rahe the.

*Sukrát* hakká bakká rah gayá aur kuchh der bád bolá—Kyá is gáon men koī laṛkí nahín hai ?

*Deháti*—Kyon nahín, jitne laṛke hain utní hi laṛkiyán hain.

*Sukrát*—Phir in laṛkon ke sáth tís hí laṛkiyán kyon nahín paṛh rahín.

*Deháti* (hans ke)—Aisa hargiz nahín hai. Laṛkiyán likhná paṛhna nahin sikh saktín. Yih to laṛkon ká hi kam hai.

*Sukrát*—To tum laṛke aur laṛkiyon ke sáth judágána sulúk karte ho.

*Deháti*—Beshak, laṛkiyon kí kise kháhish hai Laṛke to ek chiz hain.

*Sukrát*—Lekin woh ek hi mán báp se paidá hote hain, hai nā ?

*Dehátí*—Beshak.

*Sukrát*—Aur woh tumháre poton nawáson ki máen hongi.

*Dehátí*—Zarúrí bát hai.

*Sukrát*—Aur tumhári máen bhi kabhí laṛkiyán thín?

*Dehátí*—Hán.

*Sukrát*—Aurat ghar kí zimmawar hai ?

*Dehátí*—Hán.

*Sukrát*—Jitní achchhlí aurat ho utna hí achcha ghar rahega aur utne hí achche aur khush us ká shauhar aur bachche honge ?

*Dehátí*—Beshak.

*Sukrát*—To yaqínan tum ko laṛkon se ziyáda laṛkiyon ká khiyal rakhná cháhiye, kyonki apne gharón, apne shauharon aur apne bachchon kí babat unke faráiz is qadar ahm haín.

*Dehátí*—Hán sahib, ham mánté hain ki tum phir durustí par ho aur ham ghaltí par.

*Sukrát*—To woh kutyajis ko tum ne us buri tarah hiqárat se lalkárá thá tum se is bát men ziyáda aqalmand thi ki woh apne sáre bachchon ke sáth yaksan sulúk kar rahí thi aur kutton ko kutyon se behtar nahín samsjh rahí thi.

*Dehátí*—Ab ham kyá kahen. Ham to apní zindagi kí har bát men aundhe aur gúaltí par nazar áte hain.

*Sukrát*—To tumhen mánná cháhiye ki agar tum insánon men shumár hona cháhte ho to tum ko tín nahín char báten karní cháhiyen :—

- (1) Tamám kúra aur gandgí gahre gahre garhon men dál dál ke gáon ko sáf rakho aur bachchon ko sáf suthrá rakho.
- (2) Uple thapná chhoṛ do.
- (3) Apne gharon men roshandán banáo.
- (4) Laṛkon kí tarah chhotí laṛkíyon ko bhi madrse men bhejo.

*Dehátí*.—Achchá sáhib yih to bilkul aisá hí málum hotá hai kí jab tak ham yih sab báten na karen ham insán hone ká dawá kar hí nahín sakte.

*Sukrát* ne uthte hue kahá.—Achchá to ab mujhe ghar jána hai. Der ho gai, tumháre gáon men áne ka main ne lutf utháyá hai. Jab main tanhai se ghabráyá karún to kyá main tumháre gáon men sair kartá huá chalá áyá karún aur báten kar liyá karún ?

*Dehátí*.—Zurúr zurúr, jab tum dobára áoge hamen ummed hai tumhen yahán insán nazar áenge.

*Sukrát*.—Khudá háfiz.

*Dehátí*.—Tumhára bhí Allah belí.

*Zewar dur aurut ká munásib darjá.*

Gáon ke sab bürhe álmí Sukrát ke ird gird baith kar ídhar udhar kí báten kar rahe the ki do aurten pás se guzrín. Ek páni utháe já rahi thi aur dúsri chári ka gatthá uṭha kar le já rahi thi.

Dáná ne kahá “Dosto mán zewar kí bábat tum se kuchh bát chit karná cháhtá húñ. Mere dil men kuchh ghabráhat hai aur yih bát merí samajh men nahín áti.”

*Gáon wále*.—Ai Dáná ! áp ke kaun sí bát samajh men nahín átí.

*Sukrát*.—Tumhári aurten zewar kíyún pahanti hain ?

*Gáon wále*.—Yih bhi koí puchne wálí bát hai. Ham aur hamárs bachche laṛke bhi aur laṛkiyán bhí sab ke sab thorá bahut zewar pahante hain aur aúrten to bahut sá zewar pahantí háin.

*Sukrát*.—Yih to thík hai magar kiyún ?

*Gáon wále*.—Hamáre khyál men is kí kai wajhen hain. Yih ek riwáj hai aur achchá bhí málum hotá hai, woh aur ham sab ise pasand karte hain.

*Sukrát*.—Tum zewar is liye pasand karte ho ki yih riwáj hai aur agar tum riwáj par na chaloge to log tum ko achchá nahín samjhenge, lekin mere khyál men koi chiz sirf is liye achchi nahin ho sakti ki us ka riwáj hai.

*Gáon wále*.—Kiyún nahín ?

*Sukrát*.—Agar kuch gáon wále chorí ka riwáj jári kar den to kyá tum use thík kahoge ?

*Gáon wále*.—Nahin bilkul nahín.

*Sukrat*.—To yih zarúrí nahin ki riwáj ko sirf is liye thík kahá jae ki woh riwáj hai.

*Gáon wále*.—Nahín, hamáre khiyál men thik nahin kah sakte.

*Sukrát*.—To tumhen sirf riwáj se náhín balke is se ziyáda mázbút dalilon se zewar ká pahanná jáiz (thik) sábit karná cháhiye.

*Gáon wále*.—To ham is liye pahante hain ki bhalá malúm hotá hai.

*Sukrát*.—Lekin woh aurten to nahéedhoe bagahir hí thin aur niháyat puráne aur maile kuchaile kapre pahne hue thín. Woh bachche jo sámne khel rahe hain an ke háthon aur páiron men chándi ke kaře kařule to hain lekin málum hotá hai ki unhon ne kabhi pání ki shakal dekhi hi nahin aur jo kapre woh pahne hue hain woh bilkul chithré hain.

*Gáon wále*.—Phir bhi zewar pahan kar woh kuch bhale hí malúm hote hain.

*Sukrát*.—Kaisi hairáni ki bat hai tum apne áp ko aur apne bál bachchon ko mailá kuchailá rakhná aur phate puráne kapre pahan kar phirná pasand karte ho, agarche naháne men kuch kharch nahin hotá aur kapron par bhi kuchh ziyáda kharch nahin hotá aur phir tum yeh cháhte ho ki qimti zewaron ke zarie tumhárá yih phúharpan aur maili kuchaili hálat málum na hone pae.

*Gáon wále*.—Nahín to, magar zewar pahan kar woh bhale málum hone lagte hain.

*Sukrát.*—Khudá ne to un ko khúbsúrat banáyá hai lekin tum is khúbsurtí ko phate<sup>t</sup>, puráne kapron aur mail kúchail se kharáb kar dete ho aur phir zewar pahná kar. un ko khúbsurát banáne ki koshish karte ho ?

*Gáon wále.*—Ají áp to sachí much hamen sharminda kar rahe hain.

*Sukrát.*—Lekin ek aur bát bhí to hai. Tum is kambakht zewar ko jitná ziyáda pahinte ho utná hí jaldi jaldí yih ghistá bhí jatá hai.

*Gáon wále.*—Bilkul thik hai.

*Sukrát.*—Aur aurten jitná ziyáda zewar pahanti hain utná hí woh dúsron ke zewar ko dekh dekh kar hasad kartí hain aur apne mardon se ziyáda ziyáda zewar mangtí raftí hain.

*Gáon wále.*—Jí hán, yih to thík hai.

*Sukrát.*—Tab to zewar jitná kam pahná jáegá utná hí zarúr har tarah se achchá hogá.

*Gáon wále.*—Jí hán, zarúr.

*Sukrát.*—To sab se ziyáda bewaqúfí kí bát yih hai ki khúbsúrat zewar roz<sup>t</sup>, marra ke gande kapron aur ghar ke aur khet ke har qism ke kám ke waqt pahne jáen.

Asal men aqalmandí kí bát to yihí hai ki tum apne zewar in dinon men jab ki kám káj se chuttí ho melon aur baڑe baڻe mauqon par maslan tehwáron aur shádí biyáh ke mauqe par pahná karo aur woh bhí us waqt

**jab ki tum nahá dho chuko aur tumháre kapre saf suthre hon.**

*Gáon wále.*—Yih to aqalmandí ki bát hai.

*Sukrát.*—Sach to yih hai ki zewarki khúbsúrtí bhí púrí tarah usi waqt málum nagi.

*Gáon wále.*—Ji hán, magar hamári aurten barí zid karti hain aur zewar mángti hí rahti hain.

*Sukrát.*—Agár woh zahr mángen to kyá tum unhen de doge?

*Gáon wale.*—Kabhi ahín, yih áp ne kaisí bát kahí.

*Sukrát.*—Phir to tum bhí zewar ko utná hí pasand karte ho jitná ki woh kartí hain.

*Gáon wále.*—Agar is ká matlab yihí hai to sháyed ham bhí pasand karte hain.

*Sukrát.*—To tum aurton ko is bát ká ilzám na do ki rupai ko aisí burí tarah wohí barbád kardetí hain.

*Gáon wále.*—Yih to kisi tarah rupai kí barbádi nahin hai. Zewar pás rahtá hai aur qímtí chíz hai.

*Sukrát.*—Tum jo kisi zewar par sau rupiya kharch karte ho to is ke bechte waqt tum ko kyá miltá hai?

*Gáon wále.*—Agar sunár imándár ho to koi 80 rupai milte hain, nahín to 60 ya 70 rupai.

*Sukrát.*—Aur yih ghistá bhí rahtá hai yahan tak ki das sál men bí rupai ká rah játa hai.

*Gáon wále.*—Jí hán.

*Sukrát.*—Aur agar chor ajáe to bas ek hi rat men yih uṛ játā hai.

*Gáon wále.*—Jí hán yih to sach hai.

*Sukrát.*—Aur agar tumháre pás bahut sá zewar ho to choron ke dar se tum rát ko so bhí nahín sakte aur apne gharon men (hawá aur roshní ke liye) khirkiyán na rakh kar tum apní sihat ko bhí kharáb kar lete ho. Wáh kiyá qímtí chíz hai. Ab farz karo ki zewar par sau rupiya kharch karne kí bajáe tum ise Central bank men jama kará do to das sál men kítná ho jáega ?

*Gáon wále.*—Do sau rupai ke qarßb ho jáega.

*Sukrát.*—To is ke muqáble men tumhára zewar kahán qimti raha ?

*Gáon wále.*—Ham to beshak lakír ke faqír hain.

*Sukrát.*—Lekin agar tumháre pás rupiya na ho aur tumhári bíwí zewar mānge to phir tum kyá karo ?

*Gáon wále.*—Ham qarz lete hain.

*Sukrát.*—To is ká matlab yih hua ki jún jún zewar ghistá játá hai qarz ki raqam barhti jatí hai.

*Gáon wále.*—Ji hán, málúm to aísá hí hotá hai.

*Sukrat.*—Háe háe bewaqúf gáon walo tum ko aqal kab áegí ?

*Gáon wále.*—Janáb yih to thik hai, lekin hamári biwiyán aur bachche zewar ke baghair khush nahín rah sakte.

*Sukrat.*—Mere khiyál men ham sab ko khúbsúrti pasand hai aur ham sab khush honá cháhkte hain. Yih to ek qudratí bát málúm hotí hai.

*Gaon wále.*—Yih to áp ne hamáre dil ki bát kah dí jise ham khud achchí tarah kah nahín sakte the.

*Sukrat.*—Aur tum yih bhí samajhte ho ki zewar se tumhárf kháhish purí ho jáegi ?

*Gáon wale.*—Bhalá ham apne gáon men aur kyá kar sakte hain ?

Thík usí waqt ek ghorí wahán se guzrí jis ke sáth ek bachcha bhí kulelen kartá já rahá thá.

*Sukrát.*—Woh donon khúbsúrat aur khush hain aur unhon ne koí zewar bhí nahín pahná huá hai, is par bhí insán haiwánon se achchá hai ná ?

*Gáon wále.*—Jí hán, insán ko achchá hí samajhte hain, lekin ai Sukrát áp ke in sawálon se is bát ke mutalliq hamáre dilon men bahut sa shak paidá ho jatá hai.

*Sukrat.*—To mere khiyál men tumháre bachche hamesha bahut khush nahín rahte.

*Gáon wále.*—Woh khelte to khub hain magar rote aur chílláte bhi bahut hain.

*Sukrat.*—Bhalá us ghar men khushí kaise ho saktí hai jo mail kuchail, bímarí, dukh, dard aur musíbat se bhará ho. Tumháre khiyál men is ki kiyá wajah hai ki haiwán to khush aur khúbsúrat hain magar tumhári aurten aur bachche na to khush hain aur na hí khubsurat ?

*Gáon wále.*—Ai Sukrát ham kaise ho sakte hain ?

*Sukrat.*—Kya main is ki wajah batáne kí koshish karún ?

*Gáon wále.—Mihrbání kar ke batláye.*

*Sukrát.—Achchha suno.* Mujhe yaqin hai ki iski pahli wajah yih hai ki haiwán sáf suthre rahte hain aur safáí se tandrustí hásil hoti hai aur tændrustí se khushí Woh khulí hawá men rahte hain aur apue áp ko aur apne bachchon ko niyáhat hi sáf rakhte hain. Tum gande gáon men rahte ho, jahán har qism ki gandgí kúrá karkat aur ghilázat ás pás paří sará karti hai aur uř úrkár tumháre khane aur páni men parti rahti hai. Tum ise sáns ke zaríye phepron men lejáte ho, makkhiyán us par baiñtí hain aur us ke bad tumhare kháne par aur tumháre bachchon kí ankhon aur hon̄ton par: Tum aise andhere makánon men rahte ho jin men khirkiyán nahin hotín aur jin men roshní aur hawá nahí já saktí. Tumhári aurten khud bhí bahut kam naháti dhotí hain aur bachchon ko bhí bahut kam nahláti dhuláti haín. Tumhári sihat kharáb ho játi hai aur tum har ek bímári ká shikár ho játe ho. Pas sáf súthre raho, apne bachchon ko sáf suthrá rakho, apne kapré dhoté raha karo, apne makánon men khirkiyán rakho, apne gáon sáf suthre rakho, rahne sahne kí aisí ádaten ikhtiyár karo jo sihat ke liye mufid hotí haín aur ís tarah tumhári aurten aur bachche sáf suthre, tandarust aur khush rahá karengé.

*Gáon wále—Jí hán áp to bare sakht hain, ham yih sab báten nahín kar sakte.*

*Sukrát.—Kyá main ne áp ko koí aisí bát batláí hai jís par kuchh rupíya kharch hotá hai ?*

*Gáon wále.*—Nahin to aisi koi bát nahín batái.

*Sukrát.*—To phir himmat aur hausla hí kí zarurat hai.

*Gáon wále.*—Málum hoṭá hái kí áp ká ilzám bilkul thik hai.

*Sukrát.*—Haqíqat men main ne jo ilaj batáyá hai is se tumhárá rupiyā bach jáegā kiyúnki agar tum merí nasíhat par chaloge to tum ko is kambákht zewar kí itní zarúrat na paṛegi.

*Gáon wále.*—Ji hán, yih thik hai.

*Sukrát.*—Sach much zewar baghaír sáf suṭhrí aur tandrust aurten aur bachche aisi aurton aur bachchon se jo zewar se lade hue hon magar maile kuchaile hon kahín achche aur khúbsúrat málum honge, aur phír jo rupiya is tarah bach rahegā woh kiyún na unko kuchh likhna parhná sikháne aur un kí bimári ke waqt unko kunaín aur dawáí khiláne aur barsát ke dinon men unke wāste machchardániyán kharidne men kharch kiyá jae.

*Gáon wále.*—Jí hán, ai Sukrát ! yih bhí to mámúlí samajh ki bát hai, thik to hai, lekin hamárí aurten hamesha zewar mángā karengi.

*Sukrát.*—Zarúr un ko zewar do lekin sirf itná jitná ki munásib ho aur jitná tum qaraz liye baghair un ko de sakte ho. Ai gáon wálo main in báton men kattar nahín hún.

*Gáon wále.*—Is se to woh khush na hongi.

*Sukrát.*—Kiyún ?

*Gáon wále.*—Woh apne ghar men hamesha khush-o-khurram nahín rahtín, málum hotá hai ki un ko koi haqúq hásil nahín hain aur un ká khiyál hai ki agar woh zewar se ladí huí hongí to un ke kháwind un ki ziyadá izzat karenge aur is dar se un ke sáth achchá sulúk karenge ki woh kahín zewar lekar bhág na jáen.

*Sukrát.*—Phir to sirf zewar hí us ká dhan daulat hai?

*Gáon wále.*—Jí hán, yih to thík hai.

*Sukrát.*—Woh yih to samajhtí hain ki jo kuchh aur jab tak un ko mil sake woh letí jáen aur isí liye tum ko zewar ke liye tang kartí rahtí hain.

*Gáon wále.*—Jí hán, yih thík hai.

*Sukrát.*—To tum apni bíwyion ki ziyáda izzat nahín karte?

*Gáon wále.*—Beshak kuchh nahín, balki wohí hamárí izzat kartí hain.

*Sukrát.*—Tab to aurton kí kuchh bahut qadar nahin hotí?

*Gáon wále.*—Beshak, kuchh nahín.

*Sukrát.*—Kyá áp log aurton se hí paidá hue hain, áp ke bachche aurton se paidá honge aur áp kí larkiyán áp ke nawáson ki màen banengí?

*Gáon wále.*—Jí hán.

*Sukrát.*—Tab to tumhari aurten tum hi men se hain.

*Gáon wále.*—Jí hán.

*Sukrát.*—Aur agar woh izzat ke qabil nahín tab áp aur áp ke bachhe aur nawáse bhí is tarah se izzat ke qabil nahín rahe.

*Gáon wále.*—Málúm to aisá hí hota hai.

*Sukrát.*—Ap apne bachchon se píyár karte hain ná?

*Gáon wále.*—Dil-o-ján se.

*Sukrát.*—Aur phir áp aisi hastí ko haqír samajhte hain aur us se bura salúk karte hain jo un ke liye zimmewár hai aur jis se un ki zindagí ke nibáyat hi aham zamáne men un ki parwarish hoti hai, chál chalan bantá hai aur tarbiát hotí hai, áp ká kám béwaqúfon jaisá málúm hotá hai, yaqinan ápkí aurten áp se kahin ziyáda izzat ki haqdár hain, kiyúnki woh aurten hi hain jo áp ke bachchon ko paidá kar ke unhen pál pos kar bařá karti hain aur nasal ko qáim rakhti hain aur ghar ká kár-o-bár chalati hain.

*Gáon wále.*—Yih thik hai.

*Sukrát.*—Sach to yih hai ki woh is kám men tumhári sharik hain.

*Gáon wále.*—Jí hán.

*Sukrát.*—Tab shāyad agar áp un ke sáth waisá hi sulúk karen aur utní hí izzat karen jis kí woh haqdár hain aur un ko tálím bhí den jis se woh yih sikh jáen ki bachchon kí parwarish munásib taur par kiyunkor hotí hai tab woh áp se itná zewar bhi nahín mángengi balke sáf suthre, tandrust aur khúbsúrat bachche

aur khush-o-khurram ghar ko pá kar hí khush honge.

*Gáon wále*.—Jí hán, ham yih natíja nikále baghair nahín rah sakte.

*Sukrát*.—Kyá bachche aur chote chote jánwar hi khúbsúrat chízen hain jo Khudá ne baná hain.

*Gáon wále*.—Jí nahín, Khudá ne phúl bhí to banáe hain.

*Sukrát*.—Tab to áp ke ghar phúlon se bhare hue honge kiyúnki áp khúbsúrat chízon ko pusand karte hain aur un ko hásil karne ke liye qarz uṭháne ko bhí tayár rahte hain.

*Gáon wále*—(Hans kar) Jí nahín, hamáre hán phuse kísí kám nahín áte.

*Sukrát*.—Tab to darasal áp khúbsúrat chízon muhabbat nahín karte.

*Gáon wále*.—Ham un se muhabbat to karte hain magar hamen itní fursat nahín miltí ki phúlon ke paude lagáen aur na ham ko yih málum hí hai ki phúl kiyunkar ugáte hain, balki yi bhi pata nahín ki un ke bij kahán se mil sakte hain.

*Sukrát*.—Ghar men áp ke sáthí log phúlon ke mutal-liq sab báten kiyún nahin sikh lete ? Mujhe yaqín hai ki us ko (yáni áp kí bíwi ko) itná waqt mil saktá hai ki woh áp ke ghar ki raunak barháne ke liye kuchh phúl lagá sake. Ek achchí aurat ke pás hamesha itná waqt hotá hai ki woh apne ghar ko khúbsúrat baná sake.

Hán to main yih bhi tajwiz kar dún ki agar woh phir bhi zewar mangen to unhen us waqt jab ki woh naujawán hon lais aur zardozí ka kam síkhna chahiye aur yihí báten apni larkiyon ko bhí sikhá den. Is se yih hogá ki bajáe is ke ki áp ká rupiya zewar men kharab ho woh lais aur zardozí kí khúbsúrat chízen banáne men ek dúsri še muqábela karengi. Tab sab se ziyá ja hoshiyar aurat hí aurtona kí sardar hogí. Nakih woh aurat jis ke khawind ká sab se ziyáda rupiya sunar ke yahán játā ho.

*Gáon wále*.—Ai Sukrát ! ham is bát ko ázmáenge.

*Sukrát*.—Tab to bazáhir in sári báton ká natija yih malúm hota hai ki áp kó cháhiye ki áp apni aurton ko zarúr paṛháen aur un ke sáth izzat ká sulúk karen aur ghar ke andar barábar ká sáthí samjhen, unhen ghar ko khúbsúrat banáne aur bachchon ko sáf suthrá aur khush rakhne men madaí den. Un ko aísí tálím dilwáen jis se woh kashida waghaíra ke kám se khud apne áp aur apne bachchon ko khúbsúrat bana saken. Yih bhí sikhláen<sup>1</sup>, ki woh apne gharon men phúl lagá saken. Ap ko yih bhi cháhiye ki apne gáon ko bhi sáf suthrá aur qábil riháish (basne ke qábil) banáen. Phir zewar ki kuchh bhí zarúrat nahín rahegi aur áp apná bachá huá rupiya bank men jamá kar sakenge aur is tarah karne se bajás is ke ki áp ká zewar har sál ghistá rahá kare aur qarza baṛhtá rahá kare áp ká woh rupiya har sál baṛhta huá jáegá aur sab se baṛh kar yih ki áp ki aur áp ke

tamám kunbe wálon kí zindgi khush-o-khurram aur  
bashshásh ho jáegí.

*Gáon wále*.—Jíhán, beshak áp ki nasíhat bilkul baja  
hai aur ham koshish karenge ki is nasíhat ke mutábiq  
chal kar us ko amal men láen, magar bahut sálon  
men bhí in tamám chízon ká karlená bahut hí mushkil  
hai.

" RASTIYA. "

BY

SH. ABDUL RAHMAN, *Aqil*,  
*Inspector, Post Offices, Gurgaon.*

- Rut barkhā Kī āi, sājan ho jāiyo hoshiyār,  
Sājan ho.....  
Jhūm jhūm kar bādal ḥyā, chhājon chhājon  
menh barsāyā,  
Bole khet kiyār, Sājan ho.....
  - Halon men hal Gurgānwān lāiyo, dām jo māngē  
so de āiyo,  
Mat kariyo takrār, Sājan ho .....
  - Jo lewe gun us ke gāye, dharti par wuh aise  
jāye,  
Jaise chale matak kar nār, Sājan ho.....
  - Gāon gāon meñ rahaṭ lagāo, charse toro phunk  
do lāo,  
Hai bāt bhale ki yār, Sājan ho .....
  - Bail agar achhe chāho bhāi, chokhe Sānd se  
karo milāi  
Sāndon meñ Sānd Hissār, Sājan ho.....
  - Bank men paise apne dharyo, chhāon se sahukār  
ki daryo,  
Purā hai hoshiyār, Sājan ho .....
  - Brayne Sāhab ki bāten māno, bhale ki sab kahta  
hai jāno,  
Sab karlo soch bichār, Sajan ho.....

*N.B.—All sorts of Hindi, Urdu and English propaganda pamphlets, leaflets and posters can be had on application to—The Secretary, Rural Community Council, Gurgaon.*

“ UPLON KI FARYAD ”

BY

SH. ABDUL RAHMAN, *Aqil,*  
*Inspector, Post Offices, Gurgaon.*

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1. Láe ho tum kahán se ye lájawáb uple,  
 Phailá rahe hain har su bu-i-guláb uple.
2. Kuch chánd se bane hain kuch aftáb uple,  
 Hote hain kis jage se ye dastiyáb uple.
3. Aise mazáq ki kab láte the táb uple,  
 Gobar bhari zabán se bole janáb uple.
4. Kahne lage hamári tum dástán sunná,  
 Jo kuch kahen khudá rá sárá bayán sunná.
5. Gat jo baná rahe hain apní kisán sunná,  
 Kuch tum hí in se kahná ai meharbán sunná.
6. Ghafiat ki nínd men wuh abtak pare hue hain,  
 Aqlon pe unkí tálé abtak járe hue hain.
7. Kiyon tháp tháp gobar uple baná rahe hain,  
 Phir dál kar zamín par ham ko sukhá rahe  
 hain.
8. Chun chun ke unche unche tíle lagā rahe  
 hain.  
 Kiyon bezabán samajh kar ham ko jalá rahe  
 hain.

9. Kahdo ye unse jákar jāngal se laen̄ lakṛí.  
Chuleh men̄ mere badle kahdo jalāen̄ lakṛí.
10. Gobar se baṛh ke duniyā men̄ khád kam milegā,  
Mujh ko baratne yálá barbád kam milegā.
11. Shádán̄ bauhat̄ milenge náshád kam milegā,  
Aur Brayne sá bhí mushfiq ustád kam milegā.
12. Lo áj hí se gobar karo ikathá,  
Gahre gaṛhon̄ men̄ bhar kar usko bharo ikaṭhá.
13. Kheton̄ men̄ khád uská tum dal kar to dekho,  
Aur bij uske andar tum pál kar to dekho.
14. Aqil kí bát máno tum ghál kar to dekho,  
Ao bahár uski tum chál kar to dekho.
15. Gobar ke khád se wuh kaisí khaṛí hai khetí,  
Dátá ne jaise apne háthon̄ jaṛí hai khetí.

## “PLAGUE KA GIT”

BY

SH. ABDUL RAHMAN, *Aqil,*  
*Inspector, Post Offices, Gurgaon.*

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1. Merí itnī araz manzur karo  
 Mere dátā plague ko dur karo.  
 Is ke báis des men̄ áfat bapá hai áj kal,  
 Gaon̄ gaon̄ is ká charchá já bajá hai áj kal.  
 Is kí daishat se har ek sahmà hua hai áj kal.  
 Khauf se merá bhí jí ghabrá rahá hai áj kal.  
 Mere dil ko tum masrur karo  
 Merí itnī araz.....
2. Is se bachne ke líye tíká karáná cháhiye.  
 Sáf shishe kí tarah ghar ko banáná cháhiye.  
 Bistron̄ ko dhup men̄ din bhar sukháná cháhiye.  
 Jis jage táoon ho wáñ par na jáná cháhiye.  
 Aisi baton̄ pe amal zarur karo  
 Merí itnī araz.....
3. Dur àbádí se pheñko khád aur kurá tamám,  
 Rafa-hájat ke líye bhí dur jáo subh-o-shám.  
 Tum agar cháho to ye aise nahín̄ mushkil hain̄  
 kám,

Hai yaqín mujhko ki tum kar loge is ká intizám.

Gáon gáon men yeh mashhur karo

Merí itní araz.....

4. Yád rakho bát gar tíká ná lagwáoge tum,  
Yá apne apne ghaj ke gar chuhe ná marwáoge tum,  
Is tarah se jáhilon ki bát men àoge tum,  
Sáf kahtá hun bauhat akhir men pachhtáoge tum.

Bhali bát ko tum manzur karo

Merí itní araz.....

5. Mán lo jo kuchh ye kahtá hai Thákur\* ápká,  
Fáiyedá hí fáiyedá hai is ke andar ápká.  
Kaun kahtá hai use hai ye afsar ápká.  
Ap gar samjho haqíqat men hai chákar ápká.

Sabhi milke ye araz zarur karo

Merí itní araz.....

[Rai Sahib Dr. M. J. Thakur, District Medical Officer of Health  
Gurgaon.]

## DIHĀTI GIT.

(By CH. LAJJA RAM, B.A., *Tehsildar, Palwal,  
Gurgaon District.*)

1. Tumhári ápaski hai lág—phut ki bhaṛak rahi  
hai ág—rahin̄ hain̄ aur qaum sab jág—tum  
so gaye ho pair pasár.
2. Re bhái nahin̄ jáno apna birdna—apne bhá  
ko jáno satána—re jáno git aur ke gáná—nahin̄  
ápas méñ pirít piyár.
3. Re hain̄ paṛhte aur parháte—bachchoñ ki ho  
umar gawánte—píchhe ḫhoron ke ho phiráte—  
yun bante hain̄ nipat ganwár.
4. Re thari nár chaláwen̄ chakki—banáwen gobar  
ki wuh ṭikki—nahin̄ hain̄ wuh paṛhi likhkhi—  
ho kaise tháro uddhár.
5. Wuh din bhar khet kamáti—sahi sánjh ghar  
par áti—Chárá choloñ ka hain̄ láti—Sar par  
ghás ká hai bhár.
6. Tháre ghar bane hain̄ ghora re—chopon ke  
hain̄ wuh báre—gobar ke sar̄ rahe sare—nahin̄  
hoti hawa hai pár.
7. Nahin̄ ghar main kholte khíṛki—dukhi rahte  
hain̄ laṛke laṛki—roti hain̄ nár sab ghar ki—ho  
jinke tum bhartár.
8. Bhái tum din bhar khet kamáte—phirbh  
bhuke ho mar játe—dáne banye se le kar kháte  
—nahin̄ kheti ki jánte sár.

9. Tum gobar ke uple banáo—dhan daulat ke ág lagáo—re nahin gobar ká khád bauáo—rahe dharti bhuki már.
10. Re hal lakri ka tum chalao—inch derh miṭti utháo—Nahin lohe ká hal mangáo—ho já dharti ke jo par.
11. Bhai tum dir bhar charas chaláo—bigh derh bhar kar áo—Nahin lohe ka rahatlagáo—jo bharta hai bigh chár.
12. Nahin chopon ki nasal ho banáte—nambar pa ho dhiyán lagáte—Nahin sánd Hisari ho láte—nahin hoti dudh ki re dhár.
13. Nahin ral mil bank banate—qarze banye se ho láte—Malte háth tum rah játe—jab le játá ha paidáwár.
14. Thare kam bare hain gande—sab ulte hain tháre dhande—Yun pargae ho tum maṇde—nahin tháre rahe sardár.
15. Utho piyáre bháiya jágo—gaphlat ki nidra tiyágo—re tum achche karmon par lago—Raha Brayne Sáhab lalkár.